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TRAVELS

OF

CYRUS.

To which is annexed,

A DISCOURSE

UPON THE

THEOLOGY and MYTHOLOGY

Of the PAGANS.

By the Chevalier RAMSAY.



The SEVENTH EDITION.

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TO THE

RIGHT HONOURABLE

THE

Lord LANSDOWN.

MY LORD,

HE most amiable virtues and the brightest talents formed the character of that HERO, whose travels I relate: And to whom could I offer a picture of so fine a genius and so generous a mind but to a person of Your Lordship's taste?

The fingular friendship with which Your Lordship honours me gave rise to this undertaking; and my obligations

DEDICATION.

tions are of such a nature, that to let pass the present opportunity of acknowledging them, would be the highest injustice, as well as ingratitude. Accept this mark of the inviolable attachment and prosound respect of,

My LORD,

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Your Lordship's most obliged,

Most obedient, and 23 00 62 Most humble servant,

Andrew Ramfay.

PREFACE.

EVER fince the first edition of THE TRA-vels of Cyrus, the Author has listened with respect and deserence to the judgment of the Public; and as feveral specious objections have been made to the work, and many real faults difcovered in it, his design in this Preface is to give the best answer he can to the one, and to acquaint the reader with what he has done to correct the other.

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The most general defect in the former editions is the inaction of Cyrus, who through the whole course of his travels has too much of the indolent Philosopher, and too little of the Hero, who was one day to be the conqueror of Asia. The nature of this work not requiring the action of an epic poem, this fault might have been excused; the Author has nevertheless submitted to the judgment of the Public, and has made Cyrus act in the feveral countries thro' which he passes; and this without departing from the character of a young Hero upon his travels, or shocking the reader with tales and fictions that have no foundation in antiquity. Befides this general defect there are others peculiar to each book.

In the first, the narration is too hasty and concife: The reader feels a tender concern for Caffandana, loves her and fears to lose her; nevertheless fhe disappears on a sudden, and this episode concludes too abruptly. It has been likewise ob-

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ferved, that there is no relation between the virtuous love of Cyrus for Cassandana, and the criminal passion of Stryangeus for Zarina. Nor is this all, Cambyses and Mandana consent to their son's marriage contrary to all the rules of good policy. The Author hopes he has corrected these faults, by the Additions made to the first book, where he gives a view of the political state of Asia in Cyrus's time.

In the fecond book the Author had not affigned a proper motive for Cyrus's journey to fee Zoroafter; the occasion of it at present is this. Prince of Persia begins to entertain a contempt for Religion, and in order to guard him against this danger, Hystaspes, his governor, engages him to make a visit to the Magi: The representation which Zoroaster makes of the wonders of nature, and the amiable ideas he gives him of the Divinity, fatisfy his doubts, and fettle his mind; and while he is thus instructed by philosophical reasonings, which could not be supposed very agreeable to a young Princess accustomed to the gayeties and diversions of the court of Ecbatan, the Author to amuse Cassandana has introduced the wives of the Magi celebrating the festival of the Goddess Mythra; this description relaxes the mind, serves for an introduction to the Theology of the Persians, and makes a proper division of Zoroaster's discourse upon natural philosophy and religion.

The third book was all narration, there was no action; the episode of Amenophis was thought interessing enough, but Cyrus seemed to be forgotten, and was remembred only by restection. The

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Author has found means to make this Prince prefent at the revolutions of Egypt, without becoming a prisoner with Apries, or countenancing the usurpation of Amasis, displaying occasionally

his military virtues and heroic fentiments.

In the fourth and fifth books the Spartans and Athenians were put to a great expence of men and ships only to amuse Cyrus. Virgil kills and maims some of the Athletæ in the games in order to give a lustre to his heroes, but the Author had exceeded the liberty taken by the Latin poet. To correct this fault he has related in his fourth book the war between the Lacædemonians and Tegeans, mentioned by Herodotus, and which happened precisely at the time when Cyrus is supposed to be at Sparta. This episode has given the Author occasion to unfold, in a more extensive manner, the political state of Sparta, and the different opinions of Polybius and Plutarch concerning the defigns of Lycurgus in his laws and institutions of government. In the fifth book a fea fight is supposed between Megacles and Pisistratus, when the Persian Prince went into Attica.

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In the fixth book Pythagoras shewed clearly that thought could not be a property of matter; but it was necessary some pages should be added to evince that we have no reason to believe that extension and thought are properties of the same substance; and that the system of Spinoza, (who is meant by Anaximander) is a series of loose sup-

positions without any demonstration.

The Author has made a confiderable addition to the feventh book with regard to the religion of the A 4 Tyrians

Tyrians and the death of Adonis. He thought he might take advantage of this beautiful part of Mythology to explain the ancient tradition common to almost all nations concerning a middle God, who was to expiate and destroy moral evil by his own great fufferings. As the Phœnicians lived near Judea, they might possibly have clearer ideas of religion than other nations, and this bare possibility may perhaps justify that new episode. However it would be unreasonable to expect that what is put in the mouth of each Philosopher relating to the religion of his own country should be found word for word in the ancients. The Author of Cyrus has only wrought into a connected fystem the most beatiful hints of antiquity, in order to unfold the great principles of religion, and shew that all nations had from the beginning fome idea of those principles more or less confused.

In the last book, several important restections are added, to give more accuracy to the reasonings of Eleazar, and more strength to the discourse of Daniel: The latter proves the supernatural establishment of religion by the only proper method for it, that is to say, by a relation of sacts; but his discourse at present contains several corroborative hints, to shew that these sacts are incontestible. And lastly, he refers Cyrus to the accomplishment of the prophecies in his own person, as an invincible proof of all the truths he has

told him.

The Author has made several additions to his discourse on the ancient Mythology, in order to shew, that as all the sictions of the Pagans suppose the

the reality of the three states of the world, so all the Pagan Divinities may be reduced to one supreme God, the principle of all beings, a Goddess his wise, sister, or daughter, and a middle God who is his son, his representative or vicegerent. Besides these additions, which are the most important, there are many others less considerable, which the Author thought necessary, to render the transitions more easy and natural, the narration more connected, the principles more palpable, and the reasonings more conclusive. This is what the Author has done, to correct the real faults in the former editions of his work. The objections, to which he thinks he can give a solid answer, without changing any thing in his plan, are as sollow.

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I. To begin with the least important of them, it has been objected, that the Author is a plagiary, and that he has in several places transcribed whole pages from the Bishop of Meaux's universal history, M. de Tourreil's historical preface, Dr. Cudworth's intellectual system, and the life of Hay-Ebn-Yokdan, translated from the Arabic.

These pretended thests imposed at first upon those who were not in a condition to consult the originals; but upon a strict examination, the injustice and ignorance of the Critics appeared. The third book which treats of ancient Egypt contains several remarks, of which there is not the least trace in the Bishop of Meaux's universal history. The Author has indeed in some places followed the translation made by that Prelate of certain passages in Diodorus Siculus, Herodotus and A 5.

Strabo: But is a man a plagiary because in his citations from the ancients he chuses rather to follow a good translation than a bad one? So in comparing M. de Tourreil's preface with the fourth and fifth books of his work, the reader will find nothing common to them, except certain paffages purely historical. The life of Hay Ebn-Yokdan, translated from the Arabic into Latin by Dr. Pocock, has no refemblance with the Author's history of Hermes the second, unless it be the general idea of a favage brought up in a defert; there is not the least likeness either in the matter or in the method of the reasoning. The Arabian Philosopher begins with very refined disquisitions in anatomy, passes thence to metaphysical discusfions, and concludes with the dreams of the Mahometan contemplatives. All the Author's reafonings are, on the contrary, fo managed, that they do not exceed the capacity of a common good understanding, who has no other instructor than nature: He has endeavoured so to introduce his ideas as not to transgress the bounds of probability. to range each truth in it's proper place, to mix speculation with sentiment, and to raise the soul by easy and natural gradations to the knowledge and love of the first Being. Lastly, as to Dr. Cudworth, notwithstanding his mistakes and want of method, he had penetrated farther into the mysteries of antiquity than the most part of Critics; nevertheless this learned man says nothing of the three states of the world, which are the foundation of all that the Author of Cyrus advances upon religion. Far from being a plagiary he had not confulted confulted enough the Doctor's excellent remarks concerning the three forms of the Divinity; he has made more use of them in this edition, but has always quoted him or the originals.

II. It is thought that the episodes, in which the Author speaks of love, are related with too much rapidity, so that the reader has not time enough

to be touched, moved and transported.

To this it may be answered, that those stories are related by persons who ought not to launch out into love speeches, tender sentiments and sprightly images. The ancients are very sparing in words when the fituation and circumstances speak sufficiently of themselves. When Homer is to paint the charms of Helen, he does it by a fingle stroke; fhe goes into the council of the old men, they fix their eyes upon her, are discomposed and suspend their deliberations. When Virgil makes Dido fpeak, her words are few, but each word is a fentiment: The tender passions lose their force and their delicacy when they become too eloquent. Besides, all the Author's sictions, where love is the object, are in the two first books, and tend to preserve Cyrus from the follies of youth, by fhewing him, not fo much the fweets of love, as the bitter effects of it: As foon as he attains to a riper age, Cassandana dies and the hero begins his travels. Thus history simply relates facts as they happen, without endeavouring after the intrigues, speeches and surprising adventures of romance.

III. Some object that the travels of Cyrus are not well imagined, and that any other hero would have fuited better with the Author's project than

the conqueror of Asia.

Conquerors have generally no other view in extending their dominion, than to fatisfy their unbounded ambition: Cyrus on the contrary made use of his victories to procure the happiness of the conquered nations. The Author's intention in making choice of fuch a Prince was to fhew, that courage, great exploits and military talents may indeed excite our admiration, but do not form the character of a true hero, without the addition of wisdom, virtue and noble sentiments. In order to form fuch a hero, it was thought allowable to make him travel; and the filence of Xenophon, who fays nothing in his Cyropædia of what happened to Cyrus from his fixteenth to his fortieth year, leaves the Author at liberty to imagine this The relation of the Prince's travels furfiction. nishes an occasion to describe the religion, manners and politics of the feveral countries through which he passes. These travels cannot surely appear unnatural; a prudent Prince like Cambyses, a father who is supposed to be informed of the oracles concerning the future greatness of his son, a tributary King who knows the danger of fending the young Prince a fecond time to the court of Ecbatan, ought to be fenfible that Cyrus at twenty five years of age could not better employ his time during the interval of a profound peace, than by travelling into Egypt and Greece. It was necessary to prepare a Prince who was to be one

day the founder and law-giver of a mighty empire, to accomplish his high destiny by acquiring in each country some knowledge worthy of his great genius. Is there any thing strained in all this? No other hero could answer the Author's intention; had he made any other Prince travel, he would have lost all the advantages he has drawn from the choice of Cyrus, as the deliverer of the people of God, as contemporary with the great men with whom he consults, and as living in an age, the learning, manners and events of which could alone be suitable to the design of this work.

IV. Those who make no distinction between the plan of Telemachus and that of Cyrus, continually cry out, that there is no unity of action in the latter.

Nothing is more unreasonable than to compare two works of fuch different natures; instruction is indeed the aim of both, but they are not formed upon the fame originals; the Author of Telemachus writes a continuation of an epic poem; the Author of Cyrus fills up the chasm in a philosophical history; the one has imitated Homer with fuccess, the other has taken Xenophon for his model. M. de Cambray strews every where the richest flowers of poely; he paints nature in all her variety, and the objects themselves become visible, he describes all the motions of the heart of man, and makes us feel them fuccessively; he renders the most sublime truths palpable, and never fatigues the mind with abstracted ideas; he passes from beautiful images to noble sentiments,

and finds a shorter way to the heart than by reafoning; he walks, he slies, he sight, he thunders, he mourns, he rejoices, he assumes all forms by turns, and never fails to transform us with him.

The Author's utmost ambition was to unfold the principles of his mafter, without daring to attempt an imitation of his graces; he chose a subject more proportioned to his capacity, a work in which he was to compare the philosophical ideas of others rather than exert a poetic invention: he did not pretend to write an epic poem: In this kind of fiction the hero should never disappear; it is he whom we listen to, it is he only whom we love; the Poet grows tiresom when he personates too much the Philosopher: He is to instruct only by hints, and not by long and elaborate discussions. The observation of these rules was incompatible with the Author's views: his design was to shew the gradual progress of the mind in the fearch of truth, to compare the religions, governments and laws of different nations, and to form the legislator, rather than the conqueror; unity of action is by no means necessary in a work of this nature, it is sufficient if there be unity of defign. All the Author's episodes tend to instruction, and the instructions are, as he apprehends, proportioned to the age of Cyrus: In his youth he is in danger of being corrupted by vanity, love and irreligion; Mandana, Hystaspes and Zoroaster preserve him from these snares. The history of Apries lays open to him all the artifices of a perfidious courtier; that of the Kings of Sparta, the dangers of an excessive confidence in favourites, or of an unjust diffidence of ministers; that of Periander, the fatal mischiefs which attend despotic power and the dispensing with ancient laws; that of Pifistratus, the punishment of a base, false and crafty policy, and that of Nabuchodonofor, the dreadful confequences of relapfing into impiety, after due light and admonition. The Prince is at first instructed by fables, to preferve him from the paffions of youth; he afterwards instructs himself by his own reflections, by the examples he fees, and by all the adventures he meets with in his travels; he goes from country to country, collecting all the treasures of wisdom, conversing with the great men he finds there, and performing heroic exploits as occasion prefents.

V. Some persons, to discredit the Author's work, have infinuated that far from doing ho-

mage to religion he degrades it.

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He should think himself very unhappy to have produced a work so contrary to his intentions. All that he advances upon religion may be reduced to two principal points: The first is to prove against the Atheists the existence of a supreme Deity, who produced the world by his power, and governs it by his wisdom. To this end Zoroaster unveils to us all the wonders of nature, Hermes consults the native and genuine tendency of the heart, and Pythagoras ascends to first principles: And thus the Author endeavours to unite the strength of all, that sense, natural sentiment, and reason can afford us for the

the proof of the first and most important of all truths. Tradition strikes in with philosophy: The Author has endeavoured to shew that the earliest opinions of the most knowing and civilized nations come nearer the truth than those of latter ages; that the Theology of the Orientals is more pure than that of the Egyptians. that of the Egyptians less corrupted than that of the Greeks, and that of the Greeks more exalted than that of the Romans; that the primitive fystem of the world was that of one supreme Deity; that in order to adapt this idea to the capacity of the vulgar, the divine attributes were represented by allegories and hieroglyphics; that mankind finking into matter quickly forgot the meaning of those facred symbols, and fell into idolatry; that idolatry brought forth irreligion; that rash and inconsiderate minds not being able to diffinguish between principles and the abuses of them ran from one excess to another. Such have been the variations of the human mind, with regard to the Deity in almost all times and all countries. The Author's intention throughout his whole fystem was to shew the wild extravagance of those who maintain that the doctrines of religion are only the effects of the ignorance and stupidity of the infant world; that the first men not knowing the physical causes, had recourse to invisible powers to explain the phænomena of nature; and lastly, that politicians refined and improved these indigested ideas, in order to compose a system of religion useful and necessary to society. The

The fecond point is to flew, in opposition to the Deitts, that the principal doctrines of revealed religion, concerning the states of innocence, corruption and renovation, are as ancient as the world; that they were the foundations of Noah's religion; that he transmitted them to his children; that these traditions were thus spread throughout all nations; that the Pagans disfigured, degraded; and obscured them by their absurd fictions; and lastly, that these primitive truths have been no where preserved in their purity except in the true religion. When we fee divers nations agree concerning the beginning, the decline and the re establishment of a monarchy, the birth, exploits and virtues of the hero who is the restorer of it, is not this a sufficient proof of these principal facts, though the circumftances should be related differently and be even fabulous? The Author in unfolding the ancient traditions has distinguished between fable and truth, philosophical hypotheses and doctrines of faith, effence and form, the spirit and the letter which ought never to be separated, but which cannot be confounded without difguifing and difhonouring Christianity: He hoped thereby to have given a plan of religion, equally amiable and reasonable, and to have shewn that it's principles are beautiful, it's consequences natural, and it's original ancient; that it enlightens the mind, comforts the heart and establishes the welfare of society.

VI. Those who degrade the Wisdom and Goodness of God, under pretence of extolling his Power and Justice, have thought that Eleazar's discourse

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course too plainly favoured the opinions of Origen concerning the pre-existence of souls and the restitution of all spirits. One may venture to say, that whoever makes this objection does not understand the plan of the work; it is as follows: Each Philosopher speaks to Cyrus the language of his own religion and country. The Orientals, Egyptians, Greeks and Tyrians all agree in the original purity, present corruption and future restoration of mankind, but they wrap up these truths in different fables, each according to the genius of their nation Eleazar clears their fystem from the pagan fictions, but retains in his own the opinions of his fect. The errors which prevail at this day resemble those of former times. The mind of man sees but a small number of ideas, reviews them continually, and thinks them new only because it expresses them differently in different ages: The Magi in Cyrus's time were fallen into a kind of Atheism like that of Spinoza; Zoroaster, Hermes and Phythagoras adored one fole Deity, but they were Deifts; Eleazar refembled the Socinians. who are for subjecting Religion to Philosophy; Daniel represents a perfect Christian, and the Hero of this book a young Prince who began to be corrupted by the maxims of irreligion. In order to fet him right, the different Philosophers with whom he converses successively unfold to him new truths mixt with errors. Zoroafter confutes the mistakes of the Magi; Pythagoras those of Zoroaster; Eleazar those of Pythagoras; Daniel rejects those of all the others, and his doctrine is the only one which the Author adopts. The order of these converconversations shews the progress of the mind, the matter being fo disposed, that the Atheist becomes Deift, the Deift Socinian, and the Socinian Chrisstian, by a plain and natural chain of ideas. great art in instructing is to lead the mind gradually on, and to take advantage even of it's errors to make it relish truth. That Cyrus might thus be conducted step by step, it was necessary to introduce a person of the religion of the Hebrews, who shou'd confute by reason all the objections drawn from reason. Daniel could not act this part: It would not have become him to folve difficulties by uncertain conjectures; the Philosopher might prepare the Prince by bare hypotheses, to fubmit and to distrust his understanding: But it was necessary that the Prophet should disengage Cyrus from all bold speculations, how refined and bright foever they might appear, and lead him to the belief of a supernatural religion, not by a philofophical demonstration of it's doctrines, but by proving them to be divinely revealed. In a word, he should fix the mind of the young Hero by indisputable facts, which strike much more forcibly than abstract ideas. And it is for this reason that the Author introduces in his last book two persons of very different characters, a Philosopher and a Prophet; the one employs the powers of reason against incredulity, the other imposes silence on all reasonings by a supernatural authority. This is the only use which the Author would make of the opinions of Origen; they answer the objections of the incredulous concerning the beginning and duration of evil; they shew, that since the weak reason

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reason of the Philosophers can find a plausible solution of those great difficulties, we may well conclude that the infinite Wisdom will be able one day to justify his ways, which are now impenetrable. So long as it is allowable to philosophise, the Author exposes the most probable systems and hypotheses; but when the question is of faith, he reasons only upon palpable sacts, in order to discover whether God has spoken to his creatures or not: The moment we were convinced of this, all doubtful opinions are lost and absorbed in the depths of the divine incomprehensibility.

VII. Those who thought the sketches of natural philosophy in this work misplaced, pretending that the ancients are represented more knowing than they really were, will be much more shocked to fee those philosophical descriptions augmented in the present edition. It is not surprising to hear this objection made by empty, superficial minds, who laugh at the Mosaic history, while they adopt the Greek fables concerning the origin of mankind; but it is aftonishing to hear the same cavils from those who reverence revealed religion, who do not believe that man was created originally wild and favage, that he wandred in the woods and deferts without knowledge, religion or law, and who have philosophy enough to discern that the world could not come out of the hands of a wife, good and powerful Creator in it's present ignorance, disorder and corruption. These persons might easily be persuaded that the first men had knowknowledges of God and nature, which are loft in these latter ages; that the facred writers did not talk at random when they extolled the profound learning of the Orientals and Egyptians, even in the time of Moses; and lastly, that (a) Josephus was not a visionary when he said that the Pagans of his time had an ancient tradition, that Abraham who was famous in Asia communicated many sublime discoveries in natural philosophy to the Chaldeans and Egyptians. The Author however has no need of these pretexts to justify the philosophical descriptions in this work. His aim being to fet before the eyes of a young Prince those elements of science which might help to form his understanding and his heart, he thought those phyfical pictures more proper than poetical paintings to give his pupil a general idea of nature, inspire him with a tafte of philosophy, and awaken his defire of knowledge. In purfuing this defign he has taken the liberty to depart from strict truth, content himself with probability, and make anachronisms in natural as well as civil history.

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VIII. Some pretend that the Author has but lightly touched a great many subjects, without going to the bottom of every one; that this book is rather a summary than a work; that he steps too quick from one subject to another; and that his stile is every where too laconic, sometimes too metaphysical and abstruse, and often too void of ornament.

⁽a) See Joseph. Antiq. lib. 1. cap. 8. Beras ibid. & Voss. de Phil. sect. cap. 1. p. 3.

XXN PREFACE.

To this it may be answered, that profound reafoning does not confift in a multiplicity of words: It is perhaps easier to write a great volume than a little one; the labour is not the less real because it is concealed. It was intended that each intelligent reader should have the pleasure of drawing the consequences from the principles, unfolding those first seeds of truth, cultivating them and gathering thence a harvest of knowledge, of which the Author himself had perhaps no idea. We have a fufficient number of books which convey instruction by diffusive reasonings, ingenious aphorisms and florid illustrations. The Author's defign was to habituate the mind of a young Prince to judge by principles, discover the connexion of effential truths and unite them under one view. He fays to him upon each subject what is necesfary to shew, that all nations had originally the fame fundamental principles, that the duties of religion, morality and good policy flow from the fame fource, conspire to the same end, and mutually support and fortify each other; and in a word, that all the civil and human virtues, the laws of nature and nations are, so to speak, but consequences of THE LOVE OF ORDER, which is the eternal and univerfal law of all intelligences. In a work of this nature, it is necessary to unbend the mind of the reader, without carrying it off from it's principal object; all the flowers should be thoughts, the graces noble and tender fentiments, the paintings characters, and the descriptions such pictures as make us acquainted with nature, and admire the Creator. The Author is fensible that

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he is far from having executed this vast design, but in the attempt he has made towards it he was obliged to avoid all foreign embellishments, laboured connexions, and the ambitious ornaments

of the Greek and Latin poefy.

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To speak more clearly: Poesy has had the same fate with Philosophy. The Orientals, the Chaldeans, and above all the Hebrews painted nature without disguising it, and gave life to every thing without deifying it. According to them every thing proceeds from God, and ought to flow back to him again. All the visible wonders of nature are faint images of his greatness, and the innumerable orders of spirits emanations from his wisdom. Mankind are all but one family of that immenfe republic of intelligences of which God is the common Father. Each man is as a ray of light feparated from it's fource, strayed into a corner of difordered nature, toffed about by the tumultuous wind of passion, transported from climate to climate by reltless desires, purified by all the misfortunes it meets with, till it becomes like a fubtile vapour reascending to the superior regions from whence it fell. We have here a fruitful fource of luminous ideas, beautiful images and fublime expressions, such as we find in the holy scripture, and in Milton who has copied them. The Egyptians corporalized too much these ideas by their fensible symbols; but the Greek Poets, and their imitators the Roman Poets, entirely mangled and degraded them. The Divinity is no longer a fovereign wisdom but a blind destiny, man is but a mass of atoms of which nothing re-

mains after death but an empty shade, immortality is a dream, the Elysian fields a mere subterraneous cavern, and the habitation of the Gods a mountain of Greece: By this means a dark veil is drawn over the whole universe, the source of noble ideas is dry'd up, and reason becomes a barren field: The imagination destitute of principles seeks to supply it's indigence by creating a new world; it transforms all objects in order to imbellish them, it exalts men into Gods, and debases Gods into men, it gives body to spirits and spirit to bodies; it's descriptions are florid but false, and it's marvellous degrades the divine Nature; the agreeable and the gay take the place of the true fublime, and of that diviner poetry, which first leads man into his own heart, and then raises him above himself. Such is the Greek poefy, always poor in the midst of it's feeming abundance: Had the Author been able to imitate it, it is what he ought to have avoided, as improper in a book of principles.

It is not pretended by all that has been faid, that this work, as now given to the public, is free from faults; there will no doubt always remain a great number; nor would the Author have troubled the reader with these restections but to justify his main design and explain more fully the plan of his book.

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TRAVELS

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CYRUS.

FIRST BOOK.

HE Assyrian empire having been for many ages extended over all Asia, was at length dismembred, upon the death of Sardanapalus (a). Arbaces governor of Media entered into a league with Belesis governor of Babylon, to dethrone that effeminate Monarch: They besieged him in his capital, where the unfortunate Emperor, to avoid being made a prisoner, and to hinder his enemies from becoming masters of his immense riches, set fire to his palace, threw himself into the slames, and perished with all his treasures. Ninus the true heir succeeded him in the throne, and reigned at Nineveh; but Arbaces took possession of Media, with all it's dependencies, and Belesis of Chaldea, with the neighbouring territories (b). And thus was

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⁽a) Diod. Sic. lib. 2. Athen. lib. 12. Herod. lib. 1. Juft. lib. 1. cap. 3.

⁽b) This happened many years before the foundation of Rome, and the inflitution of the Olympiads. It was in the time of Ariphron, 9th perpetual Archon of Athens, and almost 900 years before the Christian Era.

the ancient empire of the Assyrians divided into three monarchies, the capitals of which were Echatana, Babylon and Nineveh. It was not long before the last became a prey to the ambitious successors of Belesis; nor did those of Arbaces sail to push their conquests; they brought several of the neighbouring nations under tribute, and particularly Persia: So that the Kings of Media and Babylon became the two great potentates of the East. Such was the state of Asia when Cyrus was born: His father Cambyses was King of Persia, Mandana his mother was daughter of Astyages King of the Medes.

He was educated from his tender years after the manner of ancient Persia, where the youth were inured to hardship and fatigue; hunting and war were their only exercises; but confiding too much in their natural courage, they neglected military discipline. The Persians were hitherto rough, but virtuous: They were not verfed in those arts and fciences which polish the mind and manners; but they were great masters in the sublime science of being content with fimple nature, despising death for the love of their country, and flying all pleafures which emasculate the mind, and enervate the body. Being persuaded that sobriety and exercise prevent almost every disease, they habituated themselves to a rigorous abstinence and perpetual labour: (c) The lightest indispositions proceeding from intemperance were thought shameful. The youth were educated in publick schools, where they were early instructed in the knowledge of the laws, and accuflomed to hear causes, pass sentence, and mutually to do one another the most exact justice; and hereby they discovered their dispositions, penetration

⁽c) Xen. Cyr. p. 18. Ed. Oxon. Turpe enim apud Persas babaur expuere, nasum emungere, &c.

and capacity for employments in a riper age. The virtues, which their masters were principally careful to inspire into them, were the love of truth, humanity, sobriety and obedience: The two former make us resemble the Gods; the two latter are necessary to the preservation of order. The chief aim of the laws in ancient Persia was to prevent the corruption of the heart: And for this reason the Persians punished ingratitude (d); a vice against which there is no provision made by the laws of other nations: Whoever was capable of forgetting a benefit was looked upon as an enemy to society.

Cyrus had been educated according to these wise maxims; and though it was impossible to conceal from him his rank and birth, yet he was treated with the same severity as if he had not been heir to a throne; he was taught to practise an exact obedience, that he might afterwards know how to command. When he arrived at the age of sourteen, Astyages desir'd to see him: Mandana could not avoid complying with her father's orders, but the thought of carrying her son to the court of Ecbatana

exceedingly griev'd her.

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For the space of three hundred years the Kings of Media had by their bravery extended their conquests; and conquests had begot luxury, which is always the forerunner of the fall of empires. Valour, Conquest, Luxury, Anarchy, this is the fatal circle, and these are the different periods of the politick life, in almost all states. The court of Echatana was then in it's splendor; but this splendor had nothing in it of solidity. The days were spent in esseminacy, or in stattery; the love of glory, strict probity, severe honour, were no longer in esteem; the pursuit of solid knowledge was thought to argue a want of taste; agreeable

(d) Cyrop. Xen. p. 10. B 2

trifling,

trifling, fine-spun thoughts, and lively fallies of imagination, were the only kinds of wit admired there. No fort of writings pleas'd, but amufing fictions where there was a perpetual fuccession of events, which furprifed by their variety, without improving the understanding, or ennobling the heart. Love was without delicacy; blind pleafure was it's only attractive charm: The women thought themselves despised, when no attempts were made to enfnare them. That which contributed to encrease this corruption of mind, manners and sentiments, was the new doctrine spread every where by the ancient Magi, that pleasure is the only moving spring of man's heart: For as each man placed his pleasure in what he liked best, this maxim authorifed virtue or vice according to every one's tafte, humour, or complexion. This depravity, however, was not then so universal as it became afterwards. Corruption takes it's rife in courts, and extends itself gradually through all the parts of a state. Military discipline was yet in it's vigour in Media; and there were in the provinces many brave foldiers, who not being infected by the contagious air of Echatan, preserved in themselves all the virtues which flourished in the reigns of Dejoces and Phraortes.

Mandana was thoroughly fensible of all the dangers to which she should expose young Cyrus, by carrying him to a court, the manners of which were so different from those of the Persians; but the will of Cambyses, and the orders of Astyages, obliged her, whether she would or not, to undertake the journey. She set out attended by a body of the young nobility of Persia under the command of Hystaspes, to whom the education of Cyrus had been committed: The young Prince was seated in a chariot with her, and it was the first time that he had seen himself distinguished from his companions.

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ons. lana Mandana was a Princess of uncommon virtue, a well cultivated understanding and a superior genius. She made it her business during the journey to inspire Cyrus with the love of virtue, by entertaining him with sables according to the Eastern manner. The minds of young persons are not touched by abstracted ideas, they have need of agreeable and familiar images; they cannot reason, they can only feel the charms of truth; and to make it lovely to them, it must be presented under sensible and beautiful forms.

Mandana had observed that Cyrus was often too full of himself, and that he discovered some tokens of a rifing vanity, which might one day obscure his great qualities. She endeavoured to make him fenfible of the deformity of this vice, by relating to him the fable of Sozares, a Prince of the ancient empire of Affyria. It refembles the story of the Grecian Narcissus, who perished by the foolish love of himself. For thus it is that the Gods punish; they only give us over to our own passions, and we immediately commence unhappy. She then painted forth the beauty of those noble virtues which lead to heroism, by the generous forgetting of one's felf, and related to him the fable of the first Hermes. This was a divine youth, who had wit and beauty without knowing it, and was unacquainted with his own virtue, because he knew not that there were any vices: The Gods to reward this happy ignorance endowed him with fuch fublime wifdom as made him the oracle of all Egypt. thus that Mandana instructed her fon during the journey; one fable gave rife to another. The questions of the Prince furnished the Queen with new matter to entertain him, and with opportunity of teaching him the hidden meaning of the Egyptian fables, the taste for which had prevailed very much in the East, fince the conquests of Sesostris, As

As they passed one day by a mountain, confecrated to the great Oromazes (c), Mandana stopped her chariot, alighted, and drew near to the facred place. It was the day of a folemn festival, and the high priest was already preparing the victim, crowned with flowers; he was of a sudden seized with the divine Spirit, and interrupting the filence and folemnity of the facrifice, cried out in a transport; I fee a young laurel rifing, it will foon fpread it's branches over all the East, the nations will come in crowds to affemble together under it's shadow (f). Mandana made deep reflections upon this oracle, and when she was got up again into her chariot, faid to her fon: The Gods give fometimes thefe happy prefages to animate heroic fouls: But the event of fuch predictions, as far as they are perfonal, depends upon our virtue: The defigns of the great Oromazes never fail of their accomplishment, but he changes the instruments of them, when those whom he had chosen render themselves unworthy of his choice.

As foon as they arrived upon the frontiers of Media, Aftyages with all his court came out to meet them. He was a Prince of great beneficence and humanity, but his natural goodness made him often too easy, and his propensity to pleasure had brought the Medes into the taste of luxury and esseminacy. Cyrus, soon after his arrival at the court of Echatana, gave proofs of a wit and judgment far beyond his age. Astyages put divers questions to him concerning the manners of the Persians, their laws, and their method of educating youth. He was struck with astonishment at the sprightly and noble

⁽e) The great God of the Persians. See the Discourse, p. 281.
(f) Isaiah's prophecy may be supposed to have been spread abroad in the East.

answers of his grandson. Young Cyrus was the admiration of the whole court, insomuch that he began to be intoxicated with praise; a secret presumption stole into his heart; he talked a little too much, and did not hearken enough to others; he decided with an air of sufficiency, and seemed too fond of it. Mandana, to remedy this fault, contrived to set before him his own picture by certain passages of history; for she proceeded in his education upon the same plan on which she had begun it. She related to him the story of Logis and

Sygeus.

My Son, faid she, it was formerly the custom at Thebes in Bootia to raise to the throne, after the death of the King, him of all his children who had the best understanding. When a Prince has fine parts he can choose able ministers, make proper use of their talents, and govern those who govern under him; this is the great fecret of the art of reigning. Among the King's Sons there were two who feemed of a fuperior genius. The elder, named Logis, loved talking; the younger, who was called Sygeus, was a man of few words. The first made himself admired by the charms of his wit, the fecond made himfelf loved by the goodness of his heart. Logis shewed plainly, even while he endeavoured to conceal it, that he spoke only to shine; Sygeus hearkened readily to others, and looked upon conversation as a fort of commerce, where each person ought to furnish something of his own. The one made the most thorny and perplexed affairs agreeable by the lively and shining flrokes of wit he intermixed in all he faid; the other threw light upon the obscurest points, by reducing every thing to fimple principles. Logis affected mystery without being secret, and his politicks were full of stratagems and artifice; Sygeus, impenetrable without being falfe, furmounted all B 4

obstacles by his prudence and courage. The one never display'd his talents but to serve his ambition; the other frequently concealed his virtues that he might tafte the fecret pleasure of doing good for it's own fake.

After the King's death, all the people got together in haste to choose a successor to the throne: Twelve old men prefided at the affembly to correct

the judgment of the multitude, who feldom fail to be carried away by prejudice, appearances, or paf-The eloquent Prince made a long, but fine harangue, wherein he fet forth all the duties of a King, in order to infinuate, that one who was so well acquainted with them would undoubtedly fulfil them: Prince Sygeus in a few words represented to the afsembly the great hazards in the exercise of sovereign authority, and confess'd an unwillingness to expose himself to them. It is not, added he, that I would fhun any difficulties or dangers to ferve my country, but I am afraid of being found unequal to the task of governing. The old men decided in favour of Sygeus; but the young people, and those of superficial understandings, took the part of the elder brother, and raifed by degrees a rebellion, under pretext that injustice had been done to Logis. Troops were levied on both fides; Sygeus proposed to yield his right to his brother, in order to hinder the effusion of the blood of his countrymen, but his army would not confent to it.

The chief men of both parties feeing the miferies with which the state was ready to be overwhelmed, proposed the expedient of letting both the brothers reign, each a year, by turns. form of government has many inconveniences, but it was preferred before a civil war, the greatest of all calamities. The two brothers applauded the proposal for peace, and Logis ascended the throne. He changed in a little time all the ancient laws of the kingdom ; e

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kingdom; he was always listening to new projects; and to have a lively imagination was fufficient to raise a man to the highest employments: That which feemed excellent in speculation could not be executed without difficulty and confusion; his ministers, who had no experience, knew not that precipitate changes, how useful soever they may appear, are always dangerous. The neighbouring nations took advantage from this weak administration to invade the country; and had it not been for the prudence and bravery of Sygeus all had been loft, and the people must have submitted to a foreign yoke. His brother's year being expired he afcended the throne, gained the confidence and love of his people, re-established the ancient laws, and by his wife conduct, even more than by his victories, drove the enemy out of the country. From that time Sygeus reigned alone, and it was decided in the supreme council of the old men, that the King to be chosen for the future should not be the person who gave proofs of the quickest parts, but of the foundest judgment. They were of opinion, that to talk eloquently, or to be fruitful in expedients and firatagems were not talents to effential to a good governor, as a just discernment in choosing, and a steadiness and courage in pursuing the best and wifest councils.

Cyrus usually confessed his faults without seeking to excuse them: He listened to this story with attention, perceived the design of Mandana in telling it, and resolved to correct himself.

Soon after this, he gave a notable proof of his genius and courage. He was fcarce fixteen years of age when Merodac, fon of Nabuchodonofor King of Affyria, affembled fome troops, and under pretence of a great hunting made a fudden irruption into Media: He marched in perfon with twelve thousand men towards the first strong places belong-

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ing to the Medes, encamped near them, and from thence fent out detachments every day to fcour and ravage the country. Aftyages had notice of it; and having given the necessary orders for assembling his army, he fet out with his fon Cyaxares and young Cyrus, followed only by some troops levied in haste, to the number of eight thousand men. When he was come near the borders of his own country, he encamped upon a rifing ground, from whence he could discover the plain which the detachments of Merodac were laying waste. Astyages ordered two of his general officers to go and observe the enemy; Cyrus defired leave to accompany them, in order to inform himself of the situation of the country, the advantageous posts, and the strength of the Affyrian army: Having made his observations he came back, and gave an exact account of all he had feen.

The next day Merodac left his camp and advanced towards the Medes; whereupon Astyages affembled a council of war to deliberate upon the motions he should make. The general officers, fearing the numbers of the enemy, thought it most advisable to retire, or at least to suspend all action till the arrival of fresh troops. Cyrus, who was impatient to engage, heard their opinions with uneafinefs, but observed a profound silence out of refpect to the Emperor, and fo many experienced commanders; at length Astyages ordered him to fpeak. He then rose up in the midst of the assembly, and with a noble and modest air, said: Merodac is now in full march, but he cannot come up with us without paffing between a wood to his right and a morass to his left. Let the army advance to attack him in that place, where he will not be able to extend his troops and furround us. the mean time I will convey myself with five hundred young Medes through this deep narrow valley,

and line the wood. I have just caused it to be viewed, and find that the enemy have neglected this

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He faid no more, blushed, and feared to have spoken too much. All admired his genius for war at fuch tender years; and Astyages surprized at his ready thought and judgment, immediately commanded that his counsel should be followed. Cyaxares marched strait to meet the enemy, while Cyrus accompanied by Hystaspes filed off with a body of voluntiers, and without being discovered feized an angle of the wood. The Prince of the Medes attacked the Assyrians in the narrowest part of the pass, and while Astyages advanced to sustain him, Cyrus fallied out of the wood, fell upon the enemy in flank, and with his voice animated the Medes, who all followed him with ardour; he covered himself with his shield, pierced into the thickeft of the battalions, and spread terror and slaughter where-ever he came. The Affyrians, feeing themfelves thus attacked on all fides, lost courage and fled in disorder. As soon as the battle was over, generofity and humanity refumed their empire in the breast of Cyrus: He was sensibly touched with feeing the field covered with dead bodies: He took the same care of the wounded Affyrians as of the Medes, and gave the necessary orders for their cure. They are men, faid he, as well as we, and are no longer enemies when once they are vanquished. The Emperor, having taken his precautions to prevent fuch irruptions for the future, returned to Echatan.

Mandana, being soon after obliged to leave Media and return to Cambyses, would have taken her son with her, but Astyages opposed it: Why, said he, will you deprive me of the pleasure of seeing Cyrus? He will here learn military discipline which is not yet known in Persia. I conjure you, by the tenderness

tenderness which I have always shewn you, not to refuse me this consolation. Mandana could not yield her consent but with great reluctance. She dreaded the leaving her fon in the midst of a court which was the feat of voluptuousness. Being alone with Cyrus: My fon, faid she, Astyages defires that you should continue here with him; yet I cannot without concern resolve to leave you: I fear lest the purity of your manners should be stained, and you should be intoxicated with foolish passions. The first steps to vice will seem to be only innocent amusements, a well-bred compliance with received customs, and a liberty which you must allow your felf in order to please. Virtue may come by degrees to be thought too fevere, an enemy to pleafure and fociety, and even contrary to nature, because it opposes inclination; in a word, you will perhaps look upon it as matter of mere decency, a politick phantom, a popular prejudice, from which men ought to get free, when they can indulge their passions in secret. Thus you may go from one step to another, till your understanding be infatuated, your heart led aftray, and you run into all forts of crimes.

Leave Hystaspes with me, replied Cyrus; he will teach me to avoid all these dangers. Friendship has long accustomed me to open my heart to him, and he is not only my counsellor, but the consident of my weaknesses. Hystaspes was an experienced commander who had served many years under Astyages, in his wars against the Scythians and the King of Lydia, and had all the virtues of the ancient Persians, together with the politeness of the Medes. Being a great politician and a great philosopher, a man equally able and disinterested, he had risen to the first employments of the state without ambition, and possessed them with modesty. Mandana being persuaded of the virtue and capacity of Hystaspes,

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as well as of the advantages her fon might find by living in a court that was no less brave and knowing in the art of war than polite, obeyed Astyages with the less regret. She began her journey soon after, and Cyrus accompanied her some leagues from Ecbatana; at parting she embraced him with tenderness; My son, said she, remember that your virtue alone can make me happy. The young Prince melted into tears, and could make no answer; this was his sirst separation from her: He followed her with his eyes till she was out of sight, and then returned to Ecbatan.

Cyrus continued at the court of Astyages without being infected by it. This however was not owing to the precautions of Mandana, the counfels of Hystaspes, or his own natural virtue, but to love. There was then at Echatan a young Princess named Cassandana, related to Cyrus, and daughter of Pharnaspes, who was of the race of the Achemenides. Her mother dying, her father, who as one of the principal Satrapes of Persia, had sent her to the court of Astyages, to be there educated under the eye of Ariana Queen of the Medes. Cassandana had all the politeness of that court without any of it's faults; her wit was equal to her beauty, and her modesty heightened the charms of both; her imagination was lively, but directed by her judgment; a justness of thought was as natural to her as a gracefulness of expression and manner; the delicate strokes of wit, with which her easy and chearful conversation abounded, were unfludied and unaffected; nor were the acquired accomplishments of her mind inferior to her natural graces and virtues; but she concealed her talents with so much care, or discovered them with so much referve, that every thing in her feemed the work of pure nature. She had entertained a particular regard for Cyrus from the first moment she had seen him, but had fo carefully hid her fentiments as not to be fuf-

pected.

Proximity of blood gaye Cyrus frequent opportunities of feeing her, and discoursing with her. Her conversation polished the manners of the young Prince, who infenfibly acquired by it a delicacy with which till then he had been unacquainted. The beauties and virtues of the Princess produced by degrees in his foul all the motions of that noble passion, which softens the hearts of heroes without leffening their courage, and which places the principel charm of love in the pleasure of loving. Precepts, maxims and fevere lessons, do not always preserve the mind from the poisoned arrows of senfuality. Virtue does not render the heart insensible, but it often happens that a well-placed love is the only fecurity from dangerous and criminal paffions.

Cyrus enjoyed in the conversation of Cassandana all the pleasures of the purest friendship, without daring to declare his love; his youth and his modesty made him timorous. Nor was it long before he felt all the pains, difquiets and alarms, which ever attend upon fuch passions, even when they are most innocent. Cassandana's beauty created him a rival; Cyaxares felt the power of her charms; he was much about the fame age with Cyrus, but of a very different character; he had wit and courage, but was of an impetuous, haughty disposition, and shewed already but too great a propenfity to all the vices common to young Princes. Caffandana could love nothing but virtue, and her heart had made it's choice. She dreaded more than death a marriage which should naturally have flattered her ambition. Cyaxares was unacquainted with the delicacy of love: His high rank augmented his natural haughtiness, and the manners of the Medes authorized his prefumption; fo that he used little little precaution or ceremony in letting the Princess know his passion for her. He immediately perceived her indifference, sought for the cause of it, and was not long in making the discovery. In all publick diversions she appeared gay and free with him, but was more reserved with Cyrus. The guard she kept upon herself gave her an air of constraint, which was not natural to her. She answered to all the civilities of Cyaxares with ready and lively strokes of wit; but when Cyrus spoke to her, she could hardly

conceal her perplexity.

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The Prince of Persia, being little skilled in the fecrets of love, did not interpret the conduct of Caffandana in the fame manner with his rival. He imagined that she was pleased with the passion of Cyaxares, and that her eyes were dazzled with the lustre of that prince's crown. He experienced alternately the uncertainty and hope, the pains and pleasures of a lively passion: His trouble was too great to be long concealed; Hystaspes perceived it and faid to him: For some time past I have observed that you are thoughtful and absent; I believe I see into the cause of it, you are in love, Cyrus; there is no way to vanquish love, but to crush it in it's birth. You are ignorant of it's wiles, and the dangers into which it leads; at first it enchants with it's sweetness, but in the end it poisons: It passes in the beginning for nothing more than a homage paid to merit, and a fentiment worthy of a tender and generous heart; by little and little the foul lofes it's vigour, the understanding is bewildered, and the intoxication augments; that which feemed in it's birth an innocent inclination and a lovely passion, becomes on a fudden all fury and madness. Cyrus, touched to the quick by these words, hearkned to them with great uneafiness; he frequently changed colour, but durst not make any answer, Hystafpes knowing that examples make a deeper impreffion pression than reasoning, related to him the history of Zarina and Stryangeus; in which we have an instance of the fatal consequences of a violent passion; and at the same time of the possibility of surmount-

ing it.

(g) In the reign of Cyaxares fon of Phraortes, faid he, a bloody war was kindled between the Sacæ and the Medes. The troops of Cyaxares were commanded by his fon-in-law Stryangeus, the bravest and most accomplished Prince of all the East. He had married Rhetea the Emperor's daughter. who had both wit and beauty, and was of a most amiable temper. Nothing had hitherto either leffened or disturbed their mutual passion. Zarina. Queen of the Sacæ, put herself at the head of her own troops; for she was not only adorned with all the charms of her fex, but was mistress of the most heroick virtues: Having been educated at the court of Media, she had there contracted an intimate friendship with Rhetea from her childhood. two whole years the war was carried on with equal advantages, on both fides. Truces were often made in order to treat of peace; and during these ceffations of arms, Zarina and Stryangeus had frequent The great qualities which he discovered in this Princess immediately produced esteem; and under the cover of that effeem, love foon infinuated itself into his heart. He no longer endeayour'd to put an end to the war, for fear of being separated from Zarina; but he made frequent truces, in which love had a greater share than policy.

The Emperor at length fent express orders to give a decisive battle. In the heat of the engage-

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⁽g) This story has it's foundation in antiquity, and is taken from Nicolaus of Dam, Ctesias and Diod, Sic.

ment the two commanders met each other; Stryangeus would have avoided Zarina, but she, whose heart was yet free from any thing which should restrain her, attacked him, and obliged him to defend himself: Let us spare, cried she, the blood of our subjects: It belongs to us alone to put an end to the war. Love and glory by turns animated the young hero; he was equally afraid of conquering and of being conquered; He frequently exposed his own life by sparing Zarina's, but at length found means to gain the victory; he threw his javelin with a skilful hand, yet scarce had he let it sly when he repented, and would have recalled it; the Queen's horse was wounded; the horse fell, and the Queen with him: Stryangeus flew inflantly to her relief, and would have no other fruit of his victory, than the pleasure of faving what he loved. He offered her peace with all forts of advantages, preferved her dominions to her, and, in the name of the Emperor, fwore a perpetual alliance with her at the head of the two armies. After this he begged permission to wait upon her to her capital, and she consented to it; but their motives were very different. Zarina's thoughts were wholly taken up with the care of testifying her gratitude, while Stryangeus fought only an opportunity of discovering his love; he accompanied the princess in her chariot, and they were conducted with pomp Stryangeus eafily found means to to Roxanacia. prolong his flay there. It was necessary that the Emperor should ratify by a treaty the engagements into which his General had entered; and the Prince by his address caused several difficulties to be started which might make his prefence requisite at the court of Zarina. He artfully made advantage of these negotiations to let the Queen fee how much he had her interest at heart; he at first concealed his defigns that he might fecure her friendship. Virtuous

fouls do not easily entertain distrust, their very innocence helps to betray them when they are ignorant of the wiles of love. Zarina was all gratitude, and her efteem for Stryangeus began by little and little to grow into affection, without her perceiving it. She often suffered her sentiments to break forth. in the most conspicuous manner, because she knew not as yet the fource of them; she tasted the secret fweets of a young and growing passion, and was unwilling to examine into the motions of her own heart; but at length she discovered, that love had too great a share in them; she blushed at her weakness, and resolved to get the better of it; she presfed the departure of Stryangeus, but the young Mede could not leave Roxanacia: He was no longer mindful of glory, he forgot all his affection for Rhetea, he yielded himself up intirely to a blind passion, sighed, complained, and being no longer mafter of himself, declared his love to Zarina in the strongest and most passionate terms.

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The Queen did not feek to hide the fituation of her mind, but shunning all affected evasions and mystery, answered with a noble frankness: I am indebted to you for my life and for my crown; my love is equal to my gratitude, and my heart is no less touched than yours; but I will fooner die than betray my virtue, or fuffer that your glory should receive the least blemish. Consider, dear Stryangeus, that you are the husband of Rhetea, whom I love; Honour and friendship oblige me equally to facrifice a passion which would prove my shame and her misfortune. As she ended these words she retired. Stryangeus remained confounded, and in despair; He shut himself up in his apartment, and felt by turns all the contrary motions of an heroick foul that is combated, conquered and infulted by a violent and tyrannical passion. One while he is jealous of Zarina's glory, and refolves to imitate her;

The next moment cruel love sports with his resolutions, and even with his virtue. In this tempest of passions his understanding is clouded, his reason forfakes him, and he refolves to kill himfelf; but he first writes these words to Zarina. "I saved your " life, and you take away mine; I fall the victim " of my love and of your virtue, being unable to " conquer the one or to imitate the other. " alone can put an end to my crime, and to my tor-" ment. Farewel for ever." He fent this letter to the Queen, who infantly flew to the apartment of the young Mede; but he had already plunged the dagger into his breaft; she saw him weltring in his blood, fell into a fwoon, came again to herfelf, and by her tears called back his foul that was ready to take it's flight. He fighed, opened his eyes, beheld the grief of Zarina, and confented to have his wound, taken care of, which for many days was thought mortal.

Rhetea, being informed of this tragical adventure, foon arrived at Roxanacia. Zarina related to her all that had happened, without concealing either her weakness or her resistance. Such noble simplicity cannot be understood or relished but by great fouls. Though the war between the Sacæ and the Medes had interrupted the correspondence of these two Princesses, it had not in the least diminished their friendship; they knew and esteemed each other too well to be susceptible of distrust or jealousy. Rhetea always beheld Stryangeus with the eyes of a lover: She lamented and compassionated his weakness, because the faw it was involuntary. His wound was at length healed, but he was not cured of his love: Zarina in vain pressed his departure, he was not able to tear himself away from that fatal place, his passion and his torments were renewed. Rhetea perceived it and fell into a deep fadness; she suffered all the most cruel agitations of foul: Grief for being no longer loved by a

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man whom alone she loved; commiseration for a husband given up to despair; esteem for a rival whom she could not hate. She saw herself every day between a lover hurried away by his passion, and a virtuous friend whom she admired; and that her life was the missortune of both. How cruel a situation for a generous and tender heart! The more she concealed her pain, the more she was oppressed by it. She sunk at last under the weight, and sell dangerously sick. One day when she was alone with Zarina and Stryangeus, she dropt these words; I am dying; but I die content, since my death will

make you happy.

Zarina melted into tears at these words and withdrew: These words pierced the heart of Stryangeus: He looked upon Rhetea and beheld her pale, languishing, and ready to expire with grief and love. The Princess's eyes were fixed and immovably fasten'd upon the Prince; his own at length were opened; He was like a man who awakes from a profound fleep, or comes out of a delirium, where nothing had appeared in it's natural shape. He had seen Rhetea every day without perceiving the cruel condition to which he had reduced her; he faw her at prefent with other eyes; it awakened all his virtue, and kindled again all his former tenderness. He acknowledged his error, threw himfelf at her feet, and, embracing her, repeated often these words, interrupted by tears and fighs; Live my dear Rhetea, live to give me the pleasure of repairing my fault; I am now acquainted with all the value of your heart. These words brought her again to life: her beauty returned by degrees with her ftrength: She departed foon after with Stryangeus for Ecbatana, and from that time nothing ever disturbed their union.

You see by this, continued Hystaspes, to what extremities love may reduce the greatest heroes; you see likewise the power of resolution and courage in

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conquering the most violent passions, when we have a fincere defire to get the victory. I should fear nothing for you if there were at this court fuch perfons as Zarina; but heroick virtue like hers would now be thought romantick, or rather a favage infenfibility. The manners of the Medes are very much changed: Caffandana, continued he with defign, is the only person I see here who is worthy of your affection. He was going on, when Cyrus interrupting him cried out, You have named the dear object of my heart; Cassandana has rendered me insensible to every thing that could have feduced my virtue. I love her, but I am not loved. The Prince stopped here, fearing to have faid too much; he looked upon Hystaspes to see whether he approved of his love.

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Hystaspes, overjoyed to have discovered the Prince's passion by this innocent artifice, resolved instantly to employ all his endeavours to cure him of it, but yet to manage him with delicacy and tenderness; he diffembled his concern, and embracing the young Prince, with a ferene countenance faid to him, Caffandana's beauty is the least of her charms, her heart is as pure as her understanding is bright: I cannot however approve of your passion, you know that Cambyfes has other views for you. He defigns you for the Daughter of Cræsus, one of the most potent Monarchs of the East. It is by this marriage that you must begin to verify the Oracles; Persia is a tributary province, too inconfiderable to be the centre of a vaft empire, and the scene of those great exploits to which the Gods have destined you; do not oppose their decrees: You cannot without a crime give your heart to any other but her whom Cambyfes has chofen for you; remember the flory of Stryangeus, and the excesses to which that hero was hurried by his love. This discourse threw Cyrus back into his former fadness; but out of friendship

for Hystaspes he concealed his pains without disguifing his fentiments. If the great Oromazes, faid he with a submissive tone of voice, decrees me for the daughter of the King of Lydia, he will doubtless give me the strength to get the mastery of my pasfion. But, alas, can you compare my love for Caffandana with that of Stryangeus for Zarina? That Prince's love, answered Hystaspes, was criminal, but your's cannot be innocent, if it be not approved of by Cambyses. He durst not say any more, well knowing, that opposition for the most part serves only to irritate the minds of young persons. He contented himself with observing for some days all the Prince's motions, and at length concluded that the only means to cure him of his passion was to separate him from the object of it. He inform'd Cambyfes of Cyrus's affection for Cassandana, and as the King of Persia had other views for his son which suited better with his politicks, he recalled him into Perfia.

The young Prince received his father's orders with a concern that was fuitable to the violence of his love. Caffandana on the other hand could not support the thought of a separation, which left her wholly exposed to the importunities of Cyaxares, and she gave herself up to grief; even love itself obliged her to fly what she loved; she was afraid of contributing to the misfortunes of Cyrus by approving of his passion: But while she carefully avoided him, he fought for her with eagerness; and decency at length required she should fee him to receive his last adieu. The Prince was no longer able to hide his fentiments, he discovered at the same time both the violence of his passion and the excess of his affliction. Some tears dropped from the Princes's eyes, and in spite of her reservedness these words escaped her: Ah Gods, why have you given me a heart capable of tenderness, if you forbid me to love?

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love? She blushed as she uttered these words and retired. Cyrus durst not follow her; the joy of sinding that he was loved by Cassandana, and the sear of losing her, excited such a tempest of contrary motions in his soul as exceedingly distressed him. After a long struggle and violent agitations of mind, he at length slattered himself, that when he arrived at the court of Persia he might be able to move Cambyses, by the help of Mandana, and this hope hindered him from sinking under the weight of so cruel a se-

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The young nobility would accompany him to the frontiers of Media. As he went from Ecbatan, he often stopped to look back upon the place where he had left Cassandana; at length he lost sight of that stately city, and continued his way. When he came to the frontiers where the young Medes were to leave him, he made them all rich prefents, but with admirable distinction, preferring merit and service During the rest of the journey, to birth and rank. the hope of engaging Mandana in the interests of his love feemed entirely to calm his mind, and diffused an air of contentment upon his face which he had not before. His return into Persia was celebrated by publick feafting and rejoicings; and when these were over, he left his father's palace, and retired to the place allotted for the education of the young Perfian nobility, where he continued till he was eighteen. The young Satrapes, feeing Cyrus returned, faid one to another: He has been living delicately at the court of Media, he will never be able to accustom himself to our simple and laborious manner of life: But when they faw that he was content with their ordinary diet, that he was more temperate and abstemious than they themselves, and that he shewed more skill and courage in all his exercises, they were struck with admiration, and confessed, that he had yet a juster title to the throne by his merit than by his birth.

Some days after his return Cambyses sent for him, and feeming ignorant of his passion for Cassandana, imparted to him the defign he had of speedily marrying him to Candaules, daughter of the King of Ly-Cyrus made no answer but by a deep sigh and a respectful silence; but the moment he left the King he ran to the Queen's apartment to disclose to her the fecret of his heart. I have followed your counsels, said he, at the court of Echatan, I have lived infensible to all the most enticing charms of voluptuousness; but I owe nothing to myself on this account, I owe all to the daughter of Pharnaspes; I love her, and this love has preferved me from all the errors and extravagancies of youth: Do not think that my attachment to her is only a transient liking which may foon be over; I have never loved any other than Cassandana, and I feel that I never can love but her alone: Will you fuffer the happiness of my life to be made a facrifice to political views? It is pretended that my marriage with the daughter of Cræsus is the first step I must take to enlarge my Empire, but furely the Gods con make me a Conqueror without making me miserable. Mandana perceived that her fon's passion was yet too strong to fuffer any remonstrances against it, and hoping that time and absence would insensibly weaken it, she in the mean time foothed and encouraged him.

Cassandana lived still at the court of Ecbatan, but she always received Cyaxares with great coldness. He owed all the complaisance she had shewn him to Cyrus's presence. The pleasure of seeing Cyrus, of loving him, and being loved by him, filled her soul with a secret joy that distussed itself through all her actions: But after the departue of the young Prince, her conversation, which had before been so sprightly and chearful, was changed into a mournful silence:

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She languish'd, her lively wit feem'd to be extinguish'd, and all her natural charms to disappear. In the mean while Pharnaspes fell dangerously ill at the court of Persia, and defired to see his daughter; upon this news she left Echatan in haste, to pay the last duties to her father. Several Ladies of the court regretted her, but the greater part rejoiced at the absence of a Princess, whose manners were too perfect a model of discreet conduct. Cyaxares saw the departure of Cassandana with inexpressible distatisfaction: Spite, jealoufy, hatred to his rival, all the passions which arise from slighted love, tyrannized over his heart. He gave orders to young Araspes, the fon of Harpagus, to go privately through by ways and stop Cassandana, and to conduct her to a folitary place on the borders of the Caspian sea.

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Araspes, though he had been educated amidst all the pleasures of a voluptuous court, had nevertheless preserved noble and generous sentiments, and fincerely abhorred every thing that was dishonourable: Whatever faults he had, proceeded rather from eafiness and complaisance than viciousness; he was of an amiable temper and a found understanding; and being born for alms, as well as formed for a court, was qualified for any employment civil or military. He communicated the orders, given him by Cyaxares, to his father Harpagus, who loved Cyrus. Harpagus, having long fignalized his courage in war, lived at the court of Ecbatan, without being corrupted by it: He beheld with concern the manners of the age, but faid little, choosing rather to condemn them by his conduct than by his discourse. I foresee, said he to Araspes, all the misfortunes which virtue will bring upon us; but beware of gaining the Prince's favour by a crime: Go, my fon, and instead of oppressing innocence, make haste to it's succour. raspes departed with expedition, overtook the Princess near Aspadana, told her the orders of Cyaxares,

and offered to conduct her into Persia. She wept for joy to fee the generofity of the young Mede, and made hafte to gain the frontiers of her own country. Pharnaspes died before his daughter could reach the court of Cambyses. When the Princess had mourn'd for the death of her father as nature and decency required, the at length faw Cyrus, and informed him of the generous proceeding of Araspes. The Prince from that moment conceived a tender friendship for him, which lasted to the end of their lives. But Cyaxares refolved to avenge himself of Araspes, and this in fo cruel a manner as was a dishonour to human nature. He caused Harpagus's second son to be murdered, and his mangled limbs to be ferved up before the unhappy father at a feast. The report of fo horrible a cruelty stirred up the indignation of all the Medes: But Astyages, being blinded by paternal affection, would not see nor punish his son's crime: And thus a Prince, who was naturally beneficent, countenanced vice by a shameful weakness: He knew not the value of virtue, and was only good by complexion. Harpagus, being utterly disconsolate, retired from the court of Echatan, and went privately into Persia, where Cambyses granted him all the advantages and honours he could offer him to compenfate his losses in Media.

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Cassandana, being not without hopes that Cambyses would be prevailed on to alter his designs, lived at the court of Persia in great tranquillity. By her virtue, wit and good sense she had gained the heart of Mandana, whose sentiments in relation to her son's marriage were altered by the death of Pharnaspes. Cassandana's mother was daughter of the King of Armenia, and the young Princess might one day be heiress of that Crown; an alliance with Croesus would probably excite the jealousy of the Eastern Frinces against Cyrus, and Lydia was at too greats distance to have speedy succours from thence; even the

the Oracles themselves seemed to be against this alliance, seeing they foretold that Lydia was to be Cyrus's first conquest. All these reasons joined together determined Mandana to oppose no longer her son's inclination; however, she durst not for the present discover her thoughts to Cambyses, because he was still eagerly bent upon an alliance with

the King of Lydia.

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Cræsus had long formed the design of extending his dominions in Asia. His numerous troops, and his prodigious wealth had inspired him with these ambitious thoughts. He had drawn into his fervice. or into his alliance, the Egyptians, the Thracians, the Greeks, and divers nations that were fettled in Asia minor; he beheld with a jealous eye the conquests of Nabuchodonosor, and was seeking all means to stop the progress of them; he knew that Cyrus would be heir to the crown of Media in case Cyaxares died without children; the Persians had acquired the reputation of a warlike people, and their country was conveniently fituated for making incursions upon the territories of the King of Babylon, if ever that Prince should begin a war with Lydia. These considerations made Cræsus very desirous of informing himself by his own eyes of the respective forces of the Kings of Media and Babylon, and of the advantages of an alliance with the one and with the other: And having more artifice and ambition than skill and prudence he rashly resolved to leave his dominions, which were not then very distant from Media (h), and convey himself, with all his court, into the very heart of Asia. In order to conceal his real views, he raised several difficulties concerning the marriage of his daughter with Cyrus, which could not be well adjusted by

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⁽h) Sir Isaac Newton's Chronology, pag. 316. Herod. lib. 1. cap. 73, 74.

embassies, and he proposed a conference with Cambyses on the confines of Persia: Suza being a neutral city, was chosen for the congress; it was at this time under the government of Phraates, a tributary Prince to the Babylonians, and father of Abradates, who was afterwards fo remarkable for his devotion to Cyrus. Cræsus carried the Queen of Lydia and his daughter with him, under pretence of letting them fee Cyrus before the conclufion of the marriage. He fent notice to the court of Persia of his departure for Suza, upon which Cambyses prepared likewise for his journey thither. But this news threw the young Prince of Persia into the utmost despair, and Cassandana into a terrible consternation. She had no distrust of Cyrus's constancy, but she dreaded the ambition of Cambyses. Mandana, who was fleady in her views, defired that Caffandana might go with the court to Suza: Cambyses at first opposed it, but fearing to heighten his fon's passion for that Princess by a forced separation, he at length yielded to the dextrous infinuations of the Queen; he flattered himself with the hope of changing his fon's inclination by the new object he should prefent him with, and which indeed would have been capable of stealing away the heart of Cyrus, had he been of that fickle humour fo natural to young Princes.

The two courts being met at Suza, the first days were spent in feasing and rejoicings. Croesus, who was naturally vain, affected a pompous shew of magnificence. Cambyses, like a wise Prince, placed all his glory in the genius and military virtues of his subjects. The extraordinary concourse of men of two nations, so different in their manners, created a wonderful diversity in all the publick shews and entertainments, and a perfect contrast of courtiers and warriors. The Lydians, though not grown quite effeminate, made a shining figure by the magnificence

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nificence of their dress, the delicacy of their manners, and the sprightliness of their conversation: But the Persians, who were rough without ferocity, humane without politeness, and haughty notwithstanding their simplicity, carried all the prizes in the games by their superior address and strength of body. The negotiations were soon begun; and while the two Kings employed all the arts of policy to promote their designs, attentive love set all his engines at work to disconcert them, and render them fruitless.

The daughter of Cræfus no fooner appeared at Suza, but all eyes were dazzled with her charms, and the Persians universally cried out that she alone was worthy of Cyrus, and the only Princess who could make him happy. She had a manner and a turn of mind which were perfectly agreeable to the taste and genius of that people; her noble and fprightly air was tempered with a majestick sweetness; she loved hunting and other masculine exercifes, and never shewed any token of the weaknesses natural to her fex; the more she was feen the more she discovered of rare accomplishments. Her superior graces and wit eclipsed those of all the Lydian, Suzan and Persian ladies. Cassandana's beauty maintained it's prerogative no where but in the heart of Cyrus. One bashful, tender, modest look from that Princess was sufficient to render him insensible to all the charms of Candaules. He behaved himfelf however with so much discretion in publick, that the fair Lydian did not perceive his indifference; but he was no fooner alone with her than he became pensive and seemed quite absent; she was far from gueffing the cause of it, and made him fometimes call home his thoughts by delicate strokes of raillery, to which he feldom gave her any anfwer, when he did, he feemed always embarraffed

and at a loss; the Princess imputed this to a want of fense rather than of fensibility, and she began to repent of her journey. The negotiations went on, but Cyrus fought all means to retard them; neither the anger of Cambyfes, nor the counfels of Hystaspes made any impression on his mind. Nevertheless he inwardly condemned himself for his rebellion against his father's will; he begged time to vanquish his passion, and promised to use his utmost efforts to get the mastery of it; nay he thought himself sincere in the promises he made, but he faw Caffandana and all his resolutions vanished. He pressed, importuned, made his tears plead with Mandana, and used all his arguments with Cambyfes; he justified his passion to himself by the Oracles, and would needs believe, that the Gods, by calling him to the conquest of Lydia, were fecretly averse from his father's designs; he left no pretext unemployed to keep off the marriage, and love favoured his endeavours.

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The Lydian Princess had known Cassandana at the court of Ecbatan, and she loved her with true affection. She never once imagined herself to be her rival. Cassandana on the other hand felt no regret nor jealoufy to fee the homage that was paid to her friend's beauty, but she could not consent to lofe the heart of Cyrus; she never faw the young Lydian without uneafiness; she would not deceive her, and she durst not speak to her; she was afraid of dropping the least word which might either be unworthy of her love, or impose upon her friend; her trouble and her alarms were daily augmented, the amusements of the court became insipid to her, she scarce appeared any more in publick; she retired at length to a folitary place upon the frontiers of Persia where the Princes of her family used ordinarily to refide. It was about twenty furlongs from

from Suza (i), in a pleafant vale water'd by three rivers, whose copious streams being multiplied by the industrious inhabitants, and distributed into feveral canals, fertilis'd the meadows and kept them in a perpetual verdure. On one fide the little hills which rose one above another were cover'd with olive, pomegranate and orange trees; nature shew'd herself there in her richest and gayest dress: The lofty mountains which appear'd at a greater distance all around, and with their craggy tops feem'd to touch the fky, ferv'd as a barrier against the winds. Through the middle of a garden less beautified by art than nature, ran a crystal stream, which falling on a bed of pebbles form'd a cafcade, whose agreeable murmur foothed the foul to fweet musings. Not far from hence a wild vine, interweaving it's branches with many odoriferous shrubs, afforded all the day long a cool and refreshing shade. naspes had brought from Babylon the statues of Pyramus and Thisbe, on the pedestals of which was represented in Bas-relief the history of their misfortunes, which had made that city famous before it became so by it's conquest: He had placed these statues in a bower, and they were almost the only ornament with which art had beautify'd this peaceful abode.

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ngs om Candaules being inform'd of her friend's retreat went in all haste to make her a visit. Cassandana was retired into the bower of Pyramus and Thisbe. The Princess of Lydia intending to surprize her, stole softly along behind the trees and beheld her prostrate before the statues; she drew near unseen, and listening to what she said, heard her thus deplore her missortunes. O ye manes of chaste lo-

⁽i) The description of Bedarides, near the fountain of Veucluses, samous for the amours of Laura and Petrarch.

vers, if ye ever come into these places hear my complaints, be witnesses of my passion, and soften the God of love in favour of two the most unhappy of his votaries, whose fortune resembles yours; let him either perfect our union, or put an end to my life, which ferves only to be an obstacle to the happiness of Candaules and the grandeur of Cyrus. The Princess of Lydia could refrain no longer, but entered the bower; the two friends embraced each other, and remain'd a long time without words or motion. Candaules was capable of strong and generous friendship, she had never felt the power of love, she had feen Cyrus with other eyes than Caffandana, and continued at the court of Suza more out of obedience than inclination, fo that her heart had no facrifice to make; she at length broke filence with these words: Ah Cassandana, why did you conceal from me your fentiments and your affliction? Banish your fears, Cyrus has made no impression on my heart, I will foon put an end to your misfortunes without giving offence either to Cræfus or Cambyses. After this they pass'd several hours together, made a mutual vow of eternal friendship, and then Candaules returned to Suza.

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Cyrus was inform'd of what had pass'd, and being now no longer in any fear of injuring his love, began to contract a very strict friendship with the Lydian Princess. She very soon perceiv'd the wrong judgment she had made of his understanding, and became fully sensible of the superiority of his genius. They jointly concerted measures to disturb the negotiations, and he resum'd his easy, frank and chearful air. Cambyses was rejoiced at this change, imputed it to another cause, and press'd the conclusion of the marriage; but then Cræsus began to dissemble: He had discern'd that it would be much more advantageous for him to have an alliance with the King of Babylon than with the King of Persia; and while

while he was privately founding the dispositions of Nabuchodonofor, rais'd feveral difficulties which it was impossible for Cambyses to have foreseen. Candaules had feen Merodac, the Affyrian Prince, at the court of Lydia, and tho' she was not susceptible of the foft passion of love, she was much better pleas'd with this match than with the other; her ambition struck in with her friendship for Cassandana, and she us'd all her endeavours to engage her father in this Mandana having learnt how Candaules flood inclined, the more eafily perfuaded herfelf, that the oracles were against the intended marriage, and endeavoured to make Cambyfes indifferent about the fuccess of the negotiations. Cyrus, who knew how every one was dispos'd, drew thence all posfible advantage to break off the treaty. Thus religion, love and policy made each act a different part; the conferences were fpun out to a great length, and nothing was determin'd. But now Cræsus, receiving intelligence that the King of Babylon was not averse from an alliance with him, left Suza on a fudden without declaring the reasonsof his conduct. Cambyfes was piqued at this proceeding, but like a wife Prince diffembled his refentment and went back to his capital.

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Cassandana returned soon after to the court of Persia, and Cyrus press'd Mandana to speak to his father. Cambyses who did not easily forsake his sirst opinions, was for renewing the negotiations who Cræsus; but the Queen represented to him, that Cassandana by her mother's side was grand-daughter to the King of Armenia, who was far advanced in years, and had but one son; that in tase this Prince should die she would be heiress of that crown; that the Oracles seem'd to discountenance her son's marriage with the daughter of Cræsus; having foretold that Cyrus should begin his conquests by that of Lydia. Let us leave to

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vers, if ye ever come into these places hear my complaints, be witnesses of my passion, and soften the God of love in favour of two the most unhappy of his votaries, whose fortune resembles yours; let him either perfect our union, or put an end to my life, which ferves only to be an obstacle to the happiness of Candaules and the grandeur of Cyrus. The Princess of Lydia could refrain no longer, but entered the bower; the two friends embraced each other, and remain'd a long time without words or motion. Candaules was capable of strong and generous friendship, she had never felt the power of love, she had feen Cyrus with other eyes than Caffandana, and continued at the court of Suza more out of obedience than inclination, fo that her heart had no facrifice to make; she at length broke silence with these words: Ah Cassandana, why did you conceal from me your fentiments and your affliction? Banish your fears, Cyrus has made no impression on my heart, I will foon put an end to your misfortunes without giving offence either to Cræsus or Cambyses. After this they pass'd several hours together, made a mutual vow of eternal friendship, and then Candaules returned to Suza.

Cyrus was inform'd of what had pass'd, and being now no longer in any fear of injuring his love, began to contract a very strict friendship with the Lydian Princess. She very soon perceiv'd the wrong judgment she had made of his understanding, and became fully sensible of the superiority of his genius. They jointly concerted measures to disturb the negotiations, and he resum'd his easy, frank and chearful air. Cambyses was rejoiced at this change, imputed it to another cause, and press'd the conclusion of the marriage; but then Cræsus began to dissemble: He had discern'd that it would be much more advantageous for him to have an alliance with the King of Babylon than with the King of Persia; and while

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while he was privately founding the dispositions of Nabuchodonofor, rais'd feveral difficulties which it was impossible for Cambyses to have foreseen. Candaules had feen Merodac, the Affyrian Prince, at the court of Lydia, and tho' fhe was not susceptible of the foft passion of love, she was much better pleas'd with this match than with the other; her ambition struck in with her friendship for Cassandana, and she us'd all her endeavours to engage her father in this Mandana having learnt how Candaules flood inclined, the more eafily perfuaded herfelf, that the oracles were against the intended marriage, and endeavoured to make Cambyfes indifferent about the fuccess of the negotiations. Cyrus, who knew how every one was dispos'd, drew thence all poffible advantage to break off the treaty. Thus religion, love and policy made each act a different part; the conferences were spun out to a great length, and nothing was determin'd. But now Cræsus, receiving intelligence that the King of Babylon was not averse from an alliance with him, left Suza on a fudden without declaring the reasons of his conduct. Cambyfes was piqued at this proceeding, but like a wife Prince diffembled his refentment and went back to his capital.

Cassandana returned soon after to the court of Persia, and Cyrus press'd Mandana to speak to his father. Cambyses who did not easily forsake his sirst opinions, was for renewing the negotiations with Cræsus; but the Queen represented to him, that Cassandana by her mother's side was grand-daughter to the King of Armenia, who was far advanced in years, and had but one son; that in tase this Prince should die she would be heiress of that crown; that the Oracles seem'd to discountenance her son's marriage with the daughter of Cræsus; having foretold that Cyrus should begin his conquests by that of Lydia. Let us leave to

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the Gods, faid she, the care of accomplishing their own decrees, without prescribing to them the means they shall employ; they often fulfil their defigns by fuch methods as to us would feem calculated to disappoint them. Two confiderable events wrought that effect upon the King's mind, which the Queen's folicitations would never have done. Advice came that the daughter of Croefus was promis'd to the fon of the King of Babylon, and that these two Princes had entered into a strict alliance: This news disconcerted his schemes; but what determin'd him at length to comply with his fon's wishes, was the death of the Prince of Armenia, by which Caffandana became prefumptive heiress of that crown.

The nuptials were celebrated according to the manner of the age and of the country. Cyrus and Caffandana were conducted to the top of a high mountain confecrated to the great Oromazes; a fire of odoriferous wood was lighted; the high priest bound together the flowing robes of the two lovers as a fymbol of their union: then holding each other by the hand and furrounded by the Estals(k), they danced about the facred fire, finging, according to the religion of the ancient Persians, the love of Oromazes for his daughter Mithra before the beginning of time; the picture which she prefented him, containing the ideas of all things; the production of innumerable worlds refembling those ideas: the birth of the pure Genii, appointed to inhabit these worlds; the revolt of Arimanius against the God Mythras; the origin of the chaos, and how it was reduced to order; the fall of spirits into nortal bodies; the labours of Mythras to raife them

⁽k) Esta is a Chaldee word which signifies fire, and from thence somes the Greek word Esta. The Romans add V to it and make it Vesta, as of Εσπιρα they make Vespera, Hyde Rel. Ant. Pers. τορ. 7.

SECOND BOOK. 35

again to the Empyreum; and lastly the total destruction of the evil Principle, who disfuses every where

hatred, discord and the hellish passions.

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The young Prince's happiness increased daily: The more he was acquainted with the mind and heart of Cassandana, the more he discovered there of those ever new and ever blooming charms which are not to be found in beauty alone. Neither marriage which often weakens the strongest passions, nor that almost invincible fondness for novelty, so universal in mankind, diminished in the least the mutual affection of these happy lovers.



THE

TRAVELS

OF

CYRUS.

SECOND BOOK.

HE Prince of Persia was so enamoured with Cassandana, and his thoughts were so entirely employed in surnishing amusements for her, that there was great reason to fear he would give himself up to an indolent life. He was daily inventing new shews and entertainments unknown before in Persia, and introduced all the diversions in vogue at the court of Ecbatan: He gave no attention to business, and even neglected military exercises: This kind of life exposed him continually to C. 6.

be feduced by the discourses of the young Satrapes who were about him. The Gymnosophists were beginning at this time to spread abroad in Persia their pernicious doctrine concerning the two principles, which make men virtuous without merit, or vicious without fault, by the force of an invincible satality. All the younger fort readily adopted this opinion because it savoured their passions: The deadly posson was stealing by degrees into the heart of Cyrus, and even Araspes helped to cherish in his breast these rising prejudices against religion.

On the borders of the Persian gulf there had been lately settled a famous school of Magi, whose doctrine was entirely opposite to these fatal errors. Cyrus had a taste and a genius which led him to the study of the sublimest sciences; and Hystaspes, without letting the Prince perceive his views, laid hold of this advantage to raise a desire in him of conversing with those Sages: As they never left their solitude, shunning the courts of Princes, and had little intercourse with other men, Cyrus resolved to go see

them in their retreat.

He undertook this journey with Cassandana, accompanied by Hystaspes, Araspes, and several of the Persian nobles. They crossed the plain of Passagarda, travelled through the country of the Mardi and arrived upon the banks of the Arofis. They entered by a narrow pass into a large valley, incompassed with high mountains, the tops of which were covered with oaks, fir-trees and lofty cedars; Below were rich pastures, in which all forts of cattle were feeding; the plain looked like a garden watered by many rivulets, which came from the rocks all around and emptied themselves into the Arosis. This river lost itself between two little hills, which, as they opened, presented to the view successive scenes of new objects, and discovered at distances fruitful fields, vast forests, and the Persian gulf, which bounded

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ed the horizon. Cyrus and Caffandana, as they advanced in the valley, were invited into a neighbouring grove by the found of harmonious musick. There they beheld, by the fide of a clear fountain, a great number of men of all ages, and over-against them a company of women, who formed a concert. They understood that it was the school of the Magi, and were furprized to fee, instead of austere, melancholy and thoughtful men, an agreeable and polite people. These Philosophers looked upon musick as something heavenly, and proper to calm the passions, for which reason they always began and finished the day by concerts (1). After they had given fome little time in the morning to this exercise, they led their disciples through delightful walks to the facred mountain. observing all the way a profound silence; there they offered their homages to the Gods, rather by the voice of the heart, than of the lips. Thus by mufick, pleafant walks and prayer, they prepared themfelves for the contemplation of truth, and put the foul into a ferenity proper for meditation; the rest of the day was spent in study. Their only repast was a little before fun fet, at which time they ate nothing but bread, fruits, and some portion of what had been offered to the Gods, concluding all with concerts of mufick (m). Other men begin not the education of their children till after they are born, but the Magi feemed to do it before. While their wives were with child, they took care to keep them always in tranquillity, and a perpetual chearfulness, by fweet and innocent amusements, to the end that from the mother's womb the fruit might receive no impressions, but what were pleasing, peaceful and agreeable to order.

Each Sage had his province in the empire of Philosophy; some studied the virtues of plants, others

⁽¹⁾ Strab. lib. 17.

the metamorphofes of infects; fome again the conformation of animals, and others the course of the stars: But the aim of all their researches was to come to the knowledge of the Gods, and of themfelves. They faid, That the sciences were no farther valuable than they ferved as fleps to ascend to the great Oromazes, and from thence to descend to Though the love of truth was the only bond of fociety among these Philosophers, yet they were not without a head; they called him the Archimagus. He, who then possessed that honour, was named Zardust or Zoroaster; he surpassed the rest more in wisdom than in age, for he was scarce fifty years old; nevertheless he was a consummate master in all the sciences of the Chaldeans and Egyptians, and had even some knowledge of the religion of the Iews, whom he had feen at Babylon. Having obferved the corruption which had crept in among the Magi, he had applied himself to reform their manners and their doctrine (n).

When Cyrus and Cassandana entered into the grove, the affembly rose up and worshipped them, bowing themselves to the earth, according to the custom of the East; and then retiring left them alone with Zoroaster. This Philosopher led them to a bower of myrtle, in the midft of which was the statue of a woman, which he had carved with his own hands. They all three fat down in this place upon a feat of verdant turf, and Zoroafter entertained the Prince and Prince's with a discourse of the life, manners and virtues of the Magi. While he was speaking he frequently cast a look upon the statue, and as he beheld it his eyes were bathed in tears. Cyrus and Caffandana observed his forrow at first with a refpectful filence, but afterwards the Princess could not forbear asking him the reason of it. That statue,

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⁽D) Agathies de Zor. and Sir Isaac Newton, Chron. p. 348. answered

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39 answered he, is the statue of Selima, who heretofore lov'd me, as you now love Cyrus. It is here that I come to fpend my fweetest and my bitterest moments. In spite of wisdom, which submits me to the will of the Gods; in spite of the pleasures I taste in Philofophy; in spite of the insensibility I am in, with regard to all human grandeur, the remembrance of Selima often renews my regrets and my tears. True virtue, tho' it regulates the passions, does not extinguish tender sentiments. These words gave Cyrus and Cassandana a curiosity to know the history of The Philosopher would have excused himfelf, but he had already betrayed his fecret by the fenfibility he had shewn, and could not go back without failing in due respect to persons of such high rank: having therefore wip'd away his tears he thus began his narration. I am not afraid of letting you know my weakness; but I should avoid the recital I am going to make, if I did not foresee that you may reap some useful instruction from it. I was born a Prince; my father was fovereign of a little territory in the Indies, which is called the country of the Sophites. Having lost my way one day when I was hunting, I chanced to fee in the thick part of a wood a young maid, who was there reposing herfelf. Her furprising beauty immediately struck me; I became immoveable, and durst not advance; I imagin'd she was one of those aerial spirits, who defcend fometimes from the throne of Oromazes, to conduct fouls back to the Empyreum. Seeing herfelf alone with a man, she fled, and took refuge in a temple that was near the forest. I durst not follow her; but I learnt that her name was Selima, that the was daughter of an old Brachman, who dwelt in that temple, and that she was consecrated to the worship of the fire. The Estals may quit celibacy and marry: but while they continue priestesses of the fire, the laws are so severe among the Indians, that a father

father thinks it an act of religion to throw his daughter alive into the flames, should she ever fall from that purity of manners which she has sworn to preferve.

My father was yet living, and I was not in a condition to force Selima from that afylum; nay had I been King, Princes have no right in that country over persons consecrated to religion. However all these difficulties did but encrease my passion; and the violence of it quicken'd my ingenuity: I left my father's palace; I was young, a Prince, and I did not confult reason. I disguis'd myself in the habit of a girl, and went to the temple where the old Brachman lived. I deceiv'd him by a feign'd ftory, and became one of the Estals, under the name of Amana. The King, my father, who was disconsolate for my fudden leaving him, order'd fearch to be made for me every where, but to no purpofe. Selima not knowing my fex, conceiv'd a particular liking and friendship for me. I never left her; we pass'd our lives together in working, reading, walking, and ferving at the altars. I often told her fables and affecting stories, in order to paint forth the wonderful effects of friendship and of love. My defign was to prepare her by degrees for the final discovery of my intentions. I fometimes forgot myself while I was fpeaking, and was fo carried away by my vivacity, that she often interrupted me, and said, One would think, Amana, to hear you speak, that you feel in this moment all that you describe. I liv'd in this manner feveral months with her, and it was not polfible for her to discover either my disguise or my passion. As my heart was not corrupted, I had no criminal view; I imagin'd, that if I could engage her to love me, she would forsake her state of life to fhere my crown with me: I was continually waiting for a favourable moment, to reveal to her my fentiments; but alas! that moment never came.

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It was a custom among the Estals, to go divers times in the year upon a high mountain, there to kindle the facred fire, and to offer facrifices: We all went up thither one day, accompanied only by the old Brachman. Scarce was the facrifice begun, when we were furrounded by a body of men, armed with bows and arrows, who carried away Selima and her father. They were all on horseback; I followed them fome time, but they entered into a wood, and I faw them no more. I did not return to the temple, but stole away from the Estals. changed my drefs, took another difguife, and for-fook the Indies. I forgot my father, my country, and all my obligations; I wandered over all Afia in fearch of Selima: What cannot love do in a young heart given up to it's passion? One day, as I was croffing the country of the Lycians, I stopt in a great forest to shelter myself from the excessive heat. I prefently faw a company of hunters pass by, and a little after feveral women, among whom I thought I discovered Selima: She was in a hunting dress, mounted upon a proud courfer, and diftinguished from all the rest by a coronet of flowers. She passed by me fo fwiftly, that I could not be fure whether my conjectures were well founded; but I went strait to the capital.

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The Lycians were at that time governed by women, which form of government was established among them upon the following occasion. Some years ago the men became so esseminate during a long peace, that their thoughts were wholly taken up about their dress. They affected the discourse, manners, maxims, and all the imperfections of women, without having either their sweetness or their delicacy: and while they gave themselves up to infamous laziness, the most abominable vices took the place of lovely passions; they despised the Lycian women, and treated them like slaves: A foreign

war

war came upon them; the men being grown cowardly and effeminate were not able to defend their country, they fled and hid themselves in caves and caverns; the women being accustomed to fatigue, by the flavery they had undergone, took arms, drove away the enemy, became mistresses of the country. and established themselves in authority by an immutable law. From that time the Lycians habituated themselves to this form of government, and found it the mildest and most convenient. Queens had a council of fenators, who affifted them with their advice: The men proposed good laws, but the executive power was in the women. The fweetness and softness of the sex prevented all the mischiefs of tyranny; and the counsel of the wife fenators qualified that inconstancy, with which women are reproached.

I understood that the mother of Selima having been dethroned by the ambition of a kinfwoman, her first minister had fled to the Indies with the young Princess; that he had lived there several years as a Brachman, and she as an Estal; that this old man having always maintained a correspondence with the friends of the royal family, the young Queen had been restored to the throne after the death of the usurper; that she governed with the wildom of a person who had experienced missortunes; and laftly, that she had always expressed an invincible diflike to marriage. This news gave me an inexpressible joy; I thanked the Gods for having conducted me by fuch wonderful ways near the object of my heart; I implored their help, and promifed never to love but once, if they would fa-

vour my passion.

I then confidered by what method I should introduce myself to the Queen; and finding that war was the most proper, I entered into the service. There I distinguished myself very soon; for I

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refused no fatigue, I avoided no danger, I sought the most hazardous enterprizes. Upon a day of battle, on the fuccess of which the liberty of Lycia depended, the Carians put our troops into disorder: Twas in a large plain, out of which there was but one narrow pass for the fugitives to escape. I gained this pass, and threatened to pierce with my javelin whoever should attempt to force it. In this manner I rallied our troops, and returned to charge the enemy; I routed them and obtained a complete victory. This action drew the attention of all the army upon me: Nothing was spoken of but my courage; and all the foldiers called me the deliverer of their country. I was conducted to the Queen's prefence, who could not recollect me; for we had been separated fix years, and grief and fatigue had altered my features. She afk'd me my name, my country, my family, and feem'd to examine my face with a more than common curiofity. I thought I discovered by her eyes an inward emotion, which she endeavoured Strange capriciousness of love! Heretofore I had thought her an Estal of mean birth; yet I had refolved to share my crown with her. moment I conceived a defign of engaging her to love me as I had lov'd her; I conceal'd my country and my birth, and told her, I was born in a village of Bactria, of a very obscure family; upon this she fuddenly withdrew without answering me.

Not long after, she gave me, by the advice of her senators, the command of the army; by which I had free access to her person. She us'd frequently to send for me, under pretence of business, when she had nothing to say; she took a pleasure in discoursing with me. I often painted forth my own sentiments to her under borrowed names; the Greek and Egyptian Mythology, which I had learn'd in my travels, surnished me with abundant arguments to prove, that the Gods were heretofore enamour'd with mortals,

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and that love makes all conditions equal. I remember, that one day while I was relating to her a flory of this kind she left me in a great emotion; I discover'd by that her hidden fentiments; and it gave me an inexpressible pleasure to find that she then lov'd me as I had lov'd her. I had frequent conversation with her, by which her confidence in me daily increas'd: I fometimes made her call to mind the misfortunes of her early youth; and she then gave me an account of her living among the Estals, her friendship for Amana, and their mutual affection. Scarce was I able to contain myself when I heard her speak; I was just ready to throw off my disguise; but my false delicacy requir'd yet farther, that Selima should do for me what I would have done for her. I was quickly fatisfy'd; an extraordinary event made me experience all the extent and power of her love.

By the laws of Lycia the person who governs is not permitted to marry a stranger. Selima sent for me one day, and faid to me: My subjects defire that I would marry; go tell them from me, that I will confent, upon condition that they leave me free in my choice. She spoke these words with a majestick air, and almost without looking upon me. I trembled, then flatter'd mysel, then fell into doubt; for I knew the Lycians to be strongly attach'd to their laws: I went nevertheless to execute the commands I had receiv'd. When the council was affembled I laid before them the Queen's pleafure, and after much dispute it was agreed, That she should be left free to choose herself a husband. ried Selima the refult of their deliberation: She then directed me to affemble the troops in the fame plain where I had obtained the victory over the Carians, and to hold myself ready to obey her farther orders: She likewife commanded all the principal men of the nation to repair to the same place. A magnificent throne being there erected, the Queen appear'd upon

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it encircled by her courtiers, and spoke to the affembly in the following manner: People of Lycia, ever fince I began my reign I have flrictly observed your laws; I have appeared at the head of your armies, and have obtained several victories: My only fludy has been to make you free and happy. just that she who has been the preserver of your liberty should be herself a slave? Is it equitable that the who continually feeks your happiness should be herself miserable? There is no unhappiness equal to that of doing violence to one's own heart. When the heart is under a conftraint, grandeur and royalty ferve only to give us a quicker fense of our flavery.

I demand therefore to be free in my choice.

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This discourse was applauded by the whole affembly, who immediately cried out, You are free, you are dispensed from the law. The Queen sent me orders to advance at the head of the troops. as I was come near the throne she rose up, and. pointing to me with her hand, There, faid she, is my husband; he is a stranger, but his services make him the father of the country; he is not a Prince, but his merit puts him upon a level with Kings. She then ordered me to come up to her: I prostrated myself at her feet, and took all the usual oaths; I promised to renounce my country for ever, to look upon the Lycians as my children, and, above all, never to love any other than the Queen. After this she stepped down from the throne, and we were conducted back to the capital with pomp, amidst the acclamations of the people. As foon as we were alone, Ah Selima? faid I, have you then forgot Amana? 'Tis impossible to express the Queen's surprise or the transport of affection and joy which these words gave her. knew me, and conjectured all the rest; I had no need to speak, and we were both a long time filent: At length I told her my family, my adventures and all the effects that love had produced in me. foor

foon affembled her council, and acquainted them with my birth; ambassadors were sent to the Indies: I renounced my crown and country for ever, and my brother was confirmed in the possession of my throne.

This was an easy facrifice; I was in possession of Selima, and my happiness was complete: But alas! this happiness was of short continuance. In giving myself up to my passion, I had renounced my country, I had forfaken my father whose only consolation I was, I had forgot all my duty: My love, which feemed fo delicate, fo generous, and was the admiration of men, was not approved of by the Gods; accordingly they punished me for it by the greatest of all misfortunes; they took Selima from me, she died within a few days after our marriage. myself up to the most excessive forrow; but the Gods did not abandon me. I entered deeply into myself; wisdom descended into my heart, she opened the eyes of my understanding, and I then comprehended the admirable mystery of the conduct of Oromazes. Virtue is often unhappy, and this shocks the reason of short-fighted men; but they are ignorant that the transient sufferings of this life are designed by the Gods to expiate the fecret faults of those who appear the most virtuous. These reflections determined me to confecrate the rest of my days to the study of wis-Selima was dead, my bonds were broken, I was no longer tied to any thing in nature; the whole earth appeared to me a defert; I could not reign in Lycia after the death of Selima, and I would not remain in a country where every thing continually renewed the remembrance of my lofs. I returned to the Indies, and went to live among the Brachmans, where I formed a new plan of happi-Being freed from that flavery which always accompanies grandeur, I established within myself an empire over my passions and defires, more glorious and

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SECOND BOOK. 47

and fatisfactory than the false lustre of royalty. But now notwithstanding my retreat and the distance I was at, my brother conceiv'd a jealousy of me, as if I had been ambitious of ascending the throne, and I was obliged once more to leave the Indies. My exile prov'd a new source of happiness to me; it depends upon ourselves to reap advantage from missortunes. I visited the wise men of Asia, and conversed with the Philosophers of different countries: I learn'd their laws and their religion and was charm'd to find, That the great men of all times, and of all places, had the same ideas of the divinity, and of morality. At last I came hither upon the banks of the Arosis, where the Magi have chosen me for their head.

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Here Zoroaster ended; Cyrus and Cassandana were too much affected to be able to speak. After fome moments of filence, the Philosopher discours'd to them of the happiness which faithful lovers enjoy in the empyreum when they meet again there; he then concluded with these wishes: May you, long feel the happiness of mutual and undivided love! May the Gods preferve you from that depravity of heart which makes pleafures lofe their relish when once they become lawful! May you, after the transports of a lively and pure passion in your younger years, experience in a more advanc'd age all the charms of that union which diminishes the pains of life, and augments it's pleafures by fharing them! May a long and agreeable old age let you see your distant posterity multiplying the race of heroes upon earth! May at last one and the same day unite the ashes of both, to exempt you from the misfortune of bewailing like me the lof: of what you love! My only comfort is the hope of feeing Selima again in the sphere of fire, the pure element of love. Souls make acquaintance only here below; it-is above that their union is confummated. O Selima, Selima, we shall

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I know, that in those superior regions your happiness will not be complete till I shall share it with you; those who have loved each other purely will love so

for ever; true love is immortal.

The history which Zoroaster had given of his own life made a strong impression upon the Prince and Princess; it confirmed them in their mutual tenderness, and in their love of virtue; they spent some time with the fage in his folitude before they returned to the court of Cambyses. It was during this retreat that Zoroaster initiated Cyrus into all the mysteries of the Eastern wisdom. The Chaldeans, the Egyptians and the Gymnosophists had a wonderful knowledge of nature, but they wrapped it up in allegorical fables: And this doubtless is the reason that venerable antiquity has been reproached with ignorance in natural philosophy. Zoroaster laid open before Cyrus the fecrets of nature, not merely to gratify his curiofity, but to make him observe the marks of an infinite wisdom diffused throughout the universe, and thereby to guard his mind against irreligion.

One while he made him admire the structure of the human body, the springs of which it is composed, and the liquors that slow in it; the canals, the pumps and the basons which are formed by the mere interweaving of the sibres, in order to separate, purify, conduct and reconduct the liquids into all the extremities of the body; then the levers and the cords, formed by the bones and muscles, in order to the various motions of the members. It is thus, said the Philosopher, that our body is a surprising contexture of tubes, branched out into endless divisions and subdivisions, which have a communication with one another, while different and suitable liquors are infinuated into them, and are there prepared according to the rules of the most exact me-

chanism. An infinity of small imperceptible springs. the construction and motions of which we are ignorant of, are continually playing in our bodies; and it is therefore evident that nothing but a fovereign intelligence could produce, adjust and preserve so compounded, so delicate and so admirable a machine. The life of this machine depends on the freedom and amenity with which the liquids flow in the various canals; all our diseases on the other hand proceed from the thickness of the liquids, which stopping in those imperceptible vessels choak them up, swell and relax them; or from the acrimony of the juices. which prick, disjoin and tare those delicate fibres. Indolence occasions the first, and intemperance the fecond; for which reason the Persian laws have wifely enjoined fobriety and exercise, as necessary to prevent the enfeebling both of the political and natural body.

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At another time he explained to him the configuration of plants, and the transformation of infects. They had not our optick glasses to magnify objects and bring them near; but the penetrating spirit of Zoroaster saw farther than the eye can reach by their help; because he was acquainted not only with all the experiments of the ancients and their traditions, but also with the occult (a) sciences revealed by the Genii to the first men. Each seed, said he, contains within it a plant of it's own species, this plant another feed, and this feed another little plant, and fo on without end. These organic molds cannot be formed by the fimple laws of motion: They are the first production of the great Oromazes, who originally enclosed within each feed all the bodies to be derived from it. None but he alone could thus conceal innumerable wonders in a fingle imperceptible atom. The growth of vegetables is but the unfolding

⁽a) See Boerbaave Chem. p. 2, and 7.

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of the fibres, membranes and branches by the moi. flure of the earth, which in an admirable mannerinfinuates itself into them. Every plant has two forts of pipes; the one filled with air are like lungs to it. the other filled with fap may be compared to arteries In the day time the heat of the fun rarefies, swells and dilates the air contained in the first fort, so that they compress the other, and thereby break the particles of the fap, refine it and make it rife, in order to the production of leaves, flowers and fruits. same air growing cool during the night is condensed and contracted, and no longer prefies upon the allmentary tubes; fo that these being opened and dilated receive the monsture of the earth, pregnant with falts, fulphurs and minerals, which the preffure of the atmosphere forces in through the roots: It is thus that the plants feed in the night and digeft in the day; the neutritive fap being distributed through all the branches at length perspires, and spurting out of their small delicate pipes with an incredible force, forms an infinite number of jets deau: These spouts meet, mix, cross one another, and perhaps ferve for an entertainment of the aerial Genii, before whom the wonders of nature lye all unvailed. One blade of grass presents more various and amazing objects to their view than all the water-works in the inchanted gardens of the King of Babylon. If poet were Philosophers, the bare description of nature would furnish them with more agreeable picture than all their allegorical paintings; the poor refourd of a hood-winked imagination, when reason does not lend it eyes to discern the beauty of the works of Oromazes. Zoroaster then shewed the Prince the trees, plants and roots, the gums, bitters and aromaticks which help to dissolve, attenuate and liquity our juices when they grow too thick; to pound, blunt and absorb the humours when too sharp; to fortify, repair and give a new tension to the fibres

SECOND BOOK.

when weakened, torn and relaxed. Heroes were in former times Philosophers, and conquerors were fond of knowing themselves how to repair in part the mischiefs occasioned by their battles and victories.

After this the Philosopher gave Cyrus a view of the wonderful art discoverable in the formation of Their eggs, faid he, scattered in the air, upon the earth, and in the waters, meet in each with proper receptacles, and wait only for a favourable ray of the fun to hatch them. Sometimes they are worms crawling upon the earth; then fishes swimming in liquors; and at last they get wings, and rife into the air. These almost invisible machines have in each of them numberless springs at work, which furnish and prepare liquors suited to their wants. What mechanism, what art, what fresh and endless proofs have we here of an infinite wisdom which produces all!

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At another time, the Sage carried the thoughts of Cyrus up into the higher regions, to contemplate the various phænomena which happen in the air. He explained to him the wonderful qualities of this fubtile and invisible fluid which encompasses the earth in order to compress all the parts of it, keep each of them in it's proper place, and hinder them from difuniting; how necessary it is to the life of animals, the growth of plants, the flying of birds, the forming of founds, and numberless other useful and important effects. This fluid, said he, being agitated, heated, cooled again, compressed, dilated, one while by the rays of the fun, or the fubterraneous fires, fometimes by the falts and fulphurs which float in it, at other times by nitres which fix and congeal it, fometimes by clouds which compress it, and often by other causes which destroy the equilibrium of it's parts, produces all forts of winds, the most impetuous of which serve to dispel the D 2

noxious

noxious vapours, and the fofter breezes to temper the excessive heats. At other times the rays of the fun, infinuating themselves into the little drops of dew which water the furface of the earth, rarefy them, and thereby make them lighter than the air; fo that they afcend into it, form vapours, and float there at different heights, according as they are more or less heavy. The fun having drawn up these vapours loaded with fulphur, minerals and different kinds of falts, they kindle in the air, put it into a commotion, and cause thunder and lightning. 0. ther vapours that are lighter gather into clouds and float in the air; but when they become too heavy they fall in dews, showers of rain, snow and hail, according as the air is more or less heated. vapours which are daily drawn from the fea, and carried in the air by the winds to the tops of mountains, fall there, foak into them, and meet in their inward cavities, where they encrease and swell till they find a vent, or force a passage, and so become plenteous fprings of refreshing water. By these are formed rivulets of which the smaller rivers are composed; and these latter again form the great rivers which return into the fea to repair the loss it had fuffered by the ardent rays of the fun. is that all the irregularities and intemperature of the elements which feem to destroy nature in one leafon, serve to revive it in another: The immoderate heats of fummer, and the excessive cold of winter, prepare the beauties of the fpring, and the rich fruits of autumn. All these vicislitudes, which seem to superficial minds the effects of a fortuitous concourse of irregular causes, are regulated according to weight and measure, by that fovereign Wisdom who weighs the earth as a grain of fand, and the lea as a drop of water.

Then Zoroaster raised his thoughts to the stars, and explained to Cyrus how they all float in an ac-

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tive, uniform and infinitely subtile fluid, which fills and pervades all nature. This invisible matter, faid he, does not act by the necessary law of a blind mechanism. It is, as it were, the (a) body of the great Oromazes, whose foul is truth. By the one he acts upon all bodies, and by the other he enlightens all spirits. His vivifying presence gives activity to this pure æther, which becomes thereby the primary mechanical fpring of all the motions in the heavens and upon the earth: It causes the fixed stars to turn upon their axes while it makes the planets circulate round those stars; it transmits with an incredible velocity the light of those heavenly bodies, as the air does founds; and it's vibrations as they are more or less quick produce the agreeable variety of colours, as those of the air do the melodious notes of musick. Lastly, the sluidity of liquids, the cohesion of folids, the gravitation, elasticity, attraction, and fermentation of bodies, the fensation of animals, and the vegetation of plants come all from the action of this exceedingly fubtile (b) SPIRIT which

(b) These are the very words of Sir Vaac Newton, Adjicere jam licet nonnulla de SPIRITU quodam SUBTILISSI-MO corpora crassa perwadente, & in iisdem latente, cujus wi & actionibus particulæ corporum ad minimas distantias se mutuo ATTRAHUNT, & contiguæ sacta, COHÆRENT, & corpora ELECTRICA agunt ad distantias majores; &

⁽a) Those who are unacquointed with the slile of antiquity imagine that Zoroaster and Pythagoras make the Deity corporeal by this expression, and that it gave occasion to the error of the stoicks, who believed the divine Essence an etherial matter; but the contrary is evident by the definitions which those two thisosophers give of the Divinity. Disp. p. 276. and p. 284, 285.) It seems to me, that by the body of God, they mean nothing more than what Sir Isaac Newton expresses by these words; Deus ubique præsens voluntate sua corpora omnia in infinito suo uniformi SENSOR10 movet, adeque cunstas mundi university partes ad arbitrium suum fingit & resingit, multo magis quam anima nostra woluntate sua ad corporis nostri membra movenda valet. Opt. p. 411.

which diffuses itself throughout all the immensity of space. The same simple cause produces numberless, and even contrary effects, yet without any con-

fusion in so infinite a variety of motions.

We are flruck with furprize, continued the Philosopher, to see all the wonders of nature, which discover themselves to our short and feeble sight; but how great would be our amazement, if we could transport ourselves into those ætherial spaces, and pass through them with a rapid flight? Each star would appear an atom in comparison of the immenfity with which it is furrounded: What would our wonder be, if descending afterwards upon earth, we could accommodate our eyes to the minuteness of objects, and purfue the smallest grain of fand through it's infinite divisibility? Each atom would appear a world, in which we should doubtless discover new beauties. There is nothing great, nothing little in itself; both the GREAT and the LITTLE disappear by turns to prefent every where an image of infinity through all the works of Oromazes. What a folly is it then to go about to explain the (c) original of things by the mere laws of matter and motion? The universe is the work of the great Oromazes; he preferves and governs it by general laws, but

I.UX emittitur, reflectitur, refringitur, inflectitur, & calefacit; & SENSATIO omnis excitatur, & MEMBRAANIMALIUM ad voluntatem moventur. He never denied a subtile matter in this sense, and it is in this sense that I always

understand it. Se Disc. p. 288.

(a) Philosophiæ naturalis id reverà præcipuum est & officium & sinis ut ex phænomenis sine sietis hypothesibus arguamus, & ab effectis ratiocinatione progrediamur ad causas, donec ad ipsum demum perveniamus causam primam, quæ sine omni dubio mechanica non est atque bis quidem ritè expeditis, ex phænominis constabit esse Entem incorporeum viventem, intelligentem omnipræsentem qui in spatio infinits tanquam Sensorio suo res ipsas intimè cernat, penitus perspictat, totasque intra se præsentes complectatur. Nevot. Opt. p. 273.

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these laws are free, arbitrary, and even diversified in the different regions of immensity, according to the effects he would there produce, and the various relations he would establish between bodies and spirits. It is from him that every thing flows; it is in him that every thing exists; it is by him that every thing lives; and to him alone should all things be referred. Without him all nature is an inexplicable anigma; with him the mind conceives every thing possible, even at the same time that it is sensible of

it's own ignorance and narrow limits.

Cyrus was tharmed with this infruction; new worlds feemed to be unvailed before him; where have I lived, faid he, till now? The fimplest objects contain wonders which escape my fight: Every thing bears the mark of an infinite wisdom and power. The great Oromazes, ever present to his work, gives to all bodies their forms and their motions, to all spirits their reason and their virtues: He beholds them all in his immensity; he governs them, not by any necessary laws of mechanism; he makes and he changes the laws by which he rules them, as it best suits with the designs of his justice

and goodness.

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While Cyrus was thus entertained with the conversation of Zoroaster, Cassandana assisted, with the wives of the Magi, in celebrating the sessival of the Goddess Mythra. The ancient Persians adored but one sole supreme Deity, but they considered the God Mythras and the Goddess Mythra, sometimes as two emanations from his substance, and at other times as the first productions of his power. Every day was facred to the great Oromazes, because he was never to be forgotten: But the sessival of the Goddess Mythra was observed only towards the end of the spring, and that of Mythras about the beginning of autumn. During the first, which lasted ten days, the women performed all the priestly D 4

functions, and the men did not affift at it; as on the other hand the women were not admitted to the celebration of the last. This separation of the two sexes was thought necessary, in order to preserve the soul from all imaginations which might profane

it's joys in these solemn festivals.

The ancient Persians had neither temples nor altars; they facrificed upon high mountains and eminences; nor did they use libations, or musick, or hallowed bread. Zoroafter had made no change in the old rites, except by the introduction of mufick into divine worship. At break of day all the wives of the Magi being crowned with myrtle and clothed in long white robes, walked two and two with a flow grave pace to the mount of Mythra; they were followed by their daughters clad in fine linen and leading the victims adorned with wreaths of all The fummit of the hill was a plain covered with a facred wood; feveral viftas were cut through it, and all centered in a great circus, which had been turned into a delightful garden. In the middle of this garden there sprang a fountain, whose compliant waters took all the forms which art was pleafed to give them. After many windings and turnings these crystal streams crept on to the declivity of the hill, and there falling down in a rapid torrent from rock to rock frothed and foamed, and at length loft themselves in a deep river which ran at the foot of the facred mount.

When the procession arrived at the place of facrifice two sheep white as snow were led to the brink of the fountain; and while the priestess offered the victims the choir of women struck their lyres, and the young virgins joined their voices singing this facred hymn. 'Oromazes is the srift of incorruptible natures, eternal, unbegotten, selffusficient, of all that's excellent most excellent, the wifest of all intelligences; he beheld himself in

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the mirror of his own fubstance, and by that view produced the Goddess Mythra, Mythra the living ' image of his beauty, the original mother and the ' immortal virgin; she presented him the ideas of 'all things, and he gave them to the God Mythras to form a world refembling those ideas. Let us celebrate the wisdom of Mythra, let us do her ' homage by our purity and our virtues, rather than by our fongs and praifes.' During this act of adoration, three times the music paused, to denote by a profound filence that the divine Nature tranfcends whatever our words can express. The hymn being ended, the priestess lighted by the rays of the fun a fire of odoriferous wood, and while the there confumed the hearts of the sheep, fang alone with a loud voice, 'Mythra defires only the foul of the ' victim.' Then the remainder of the facrifice was drest for a public feast, of which they all are fitting on the brink of the facred fountain, where they quenched their thirst. During the repast twelve young virgins fang the fweets of friendship, the charms of virtue, the peace, innocence and fimplicity of a rural life.

After this regale the mothers and daughters all assemble upon a large green plot encompassed with lofty trees whose shady tops and leafy branches were a defence against the scorching heat of the sure and the blasts of the north wind: Here they diverted themselves with dancing, running and concerts of music. Then they represented the exploits of heroes, the virtues of heroins, and the pure pleasures of the primæval state before Arimanius invaded the empire of Oromazes, and inspired mortals with deceitful hopes, false joys, persidious disgusts, credulous suspicions, and the inhuman extravagancies of profane love. These sports being over, they dispersed themselves about the garden, and by way of refreshment bathed themselves in the

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ia he waters. Towards fun-fet they descended the hill and joined the Magi, who led them to the mountain of Oromazes, there to perform the evening facrifice; the victims which were offered served every family for supper (for they had two repasts on festival days) and they chearfully passed the time till

fleepiness called them to rest.

It was in this manner that Cassandana amused herfelf, while Zoroaster was discovering to Cyrus all the beauties of the universe, and thereby preparing his mind for matters of a more exalted nature, the doctrines of religion. The Philosopher at length conducted the Prince with Hystaspes and Araspes into a gloomy and folitary forest, where perpetual filence reigned, and where the attention could not be diverted by any fensible object, and then said: It is not to enjoy the pleasures of solitude that we thus forfake the fociety of men; to retire from the world in that view would be only to gratify a trifling indolence, unworthy the character of wildom: But the aim of the Magi in this retreat is to difengage themselves from matter, rise to the contemplation of cœlestial things, and commence an intercourse with the pure spirits, who discover to them all the fecrets of nature When mortals have gained a complete victory over all the passions they are thus favoured by the great Oromazes: It is however but a very small number of the most purified sages who have enjoyed this privilege. Impose filence upon your fenses, raise your mind above all visible objects, and liften to what the Gymnosophists have learned by their commerce with the Genii. Here he was filent for fome time, feemed to collect himfelf inwardly, and then continued.

In the spaces of the empyreum a pure and divine fire expands itself; by means of which, not only bodies but spirits become visible. (d) In the midst of

(d) See the Difc. p. 293, 294.

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this immensity is the great Oromazes, first principle of all things. He diffuses himself every where; but it is there that he is manifested after a more glorious manner. Near him is seated the God Mythras, or the second (e) Spirit, and under him Psyche, or the Goddess Mythra: around their throne in the first rank are the Jyngas, the most sublime intelligences; in the lower spheres are an endless number of Genii of all the different orders.

Arimanius chief of the Jyngas aspired to an equality with the God Mythras, and by his eloquence perfuaded all the spirits of his order to disturb the univerfal harmony, and the peace of the heavenly monarchy. How exalted foever the Genii are, they are always finite, and confequently may be dazzled and deceived. Now the love of one's own excellence is the most delicate and most imperceptible kind of delufion. To prevent the other Genii from falling into the like crime, and to punish those audacious spirits, Oromazes only withdrew his rays, and immediately the fphere of Arimanius became a chaos and a perpetual night, in which discord, hatred, confusion, anarchy and force alone prevail. Those etherial substances would have eternally tormented themselves, if Oromazes had not mitigated their miferies; he is never cruel in his punishments, nor acts from a motive of revenge, for it is unworthy of his nature; he had compassion on their condition, and lent Mythras his power to diffipate the chaos. Immediately the mingled and jarring atoms were separated, the elements difintangled and ranged in order. In the midst of the abyss was amassed together an ocean of fire, which we now

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⁽e) Nãs Seltrepos, 'tis thus that Mythras is called in the oracles which pass under Zoroaster's name. Doubtiess they are not genuine; but they contain the most ancient traditions, and the sile of the Eastern theology, according to Psellus, Pletho, I lotinus and all the Platonists of the third century.

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call the fun; it's brightness is but obscurity, when compared with that pure æther which illuminates the empyreum. Seven globes of an opaque fubstance roll about this flaming centre, to borrow it's light. The feven Genii, who were the chief ministers and companions of Arimanius, together with all the inferior spirits of his order, became the inhabitants of these new worlds, which the Greeks call Saturn, Jupiter, Mars, Venus, Mercury, the Moon, and the Earth. The flothful, gloomy and malicious Genii, who love folitude and darkness, hate fociety, and for ever pine in a fastidious difcontent, retired into Saturn. From hence flow all black and mischievous projects, persidious treasons, and murderous devices. In Jupiter dwell the impious and learned Genii, who broach monstrous errors, and endeavour to perfuade men that the universe is not governed by an eternal Wisdom; that the great Oromazes is not a luminous principle, but a blind nature, which by a continual agitation within itself produces an eternal revolution of forms. In Mars are the Genii who are enemies of peace, and blow up every where the fire of difcord, inhuman vengeance, implacable anger, distracted ambition, false heroism, insatiable of conquering what it cannot govern, furious dispute which seeks dominion over the understanding, would oppress where it cannot convince, and is more cruel in it's transports than all the other vices. Venus is inhabited by the impure Genii, whose affected graces and unbridled appetites are without tafte, friendship, noble or tender fentiments, or any other view than the enjoyment of pleasures which engender the most fatal calamities. In Mercury are the weak minds, ever in uncertainty, who believe without reason, and doubt without reason; the enthusiasts and the free-thinkers, whose credulity and incredulity proceed equally from a difordered imagination:

It dazzles the fight of some, so that they see that which is not; and it blinds others in such a manner, that they see not that which is. In the Moon dwell the humoursom, fantastick and capricious Genii, who will and will not, who hate at one time what they loved excessively at another; and who by a false delicacy of self-love are ever distrustful of

themselves and of their best friends.

All these Genii regulate the influence of the stars. They are subject to the Magi, whose call they obey, and discover to them all the secrets of nature. These spirits had all been voluntary accomplices of Arimanius's crime. There yet remained a number of all the feveral kinds who had been carried away through weakness, inadvertency, levity and (if I may venture fo to speak) friendship for their companions. Of all the Genii these were of the most limited capacities, and confequently the least criminal. Oromazes had compassion on them, and made them descend into mortal bodies; they retain no remembrance of their former state, or of their ancient happiness; it is from this number of Genii that the Earth is peopled, and it is hence that we fee here minds of all characters. The God Mythras is incessantly employed to cure, purify and exalt them, that they may be capable of their first felicity. Those who follow virtue fly away after death into the empyreum, where they are re-united to their Those who debase themselves by vice, fink deeper and deeper into matter, fall successively into the bodies of the meanest animals, and run through a perpetual circle of new forms, till they are purged of their crimes by the pains which they undergo. The evil principle will confound every thing for nine thousand years; but at length there will come a time, fixed by destiny, when Arimanius will be totally destroyed and exterminated; the Earth will change it's form, univerfal harmony will be restored,

and

and men will live happy without any bodily want. Until that time Oromazes reposes himself, and Mythras combats; this interval seems long to mortals, but, to a God, it is only as a moment of

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Cyrus was feized with aftonishment at the hearing of these fublime things, and turning to Araspes faid to him: What we have been taught hitherto of Oromazes, Mythras and Arimanius, of the contention between the good and the evil Principle, of the revolutions which have happened in the higher fpheres, and of fouls precipitated into mortal bodies, was mixed with fo many abfurd fictions, and wrapped up in fuch impenetrable obscurity, that we looked upon those doctrines as vulgar and contemptible notions unworthy of the eternal Being. I fee now that we confounded the abuses of those principles with the principles themselves, and that a contempt for religion can proceed only from ignorance. All flows out from the Deity and all must be absorbed in him again. I am then a ray of light emitted from it's principle, and I am to return to it. O Zoroaster, you put within me a new and inexha iffible fource of pleasures; adversities may hereafter diffress me, but they will never overwhelm me; all the misfortunes of life will appear to me as transient dreams; all human grandeur vanishes; I fee nothing great but to imitate the immortals, that I may enter again after death into their fociety. O my father, tell me by what way it is that heroes re-ascend to the empyreum. How joyful am I, replied Zoroaster, to see you relish these truths; you will one day have need of them. Princes are oftentimes furrounded by impious and profane men, who reject every thing that would be a restraint upon their passions; they will endeavour to make you doubt of eternal Providence, from the miseries and disorders which happen here below;

below; they know not that the whole earth is but a fingle wheel of the great machine; their view is confined to a small circle of objects, and they see nothing beyond it, yet they will dispute and pronounce upon every thing; they judge of nature and of it's author like a man born in a deep cavern who has never seen the beauties of the universe, nor even the objects that are about him, but by the faint light of a dim taper. Yes, Cyrus, the harmony of the universe will be one day restored, and you are destined to that sublime state of immortality; but you can rise to it only by virtue; and the great virtue for a Prince is to make other men

happy.

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These discourses of Zoroaster made a strong impression on the mind of Cyrus; he would have staid much longer with the Magi in their folitude, if his duty had not called him back to his Scarce was he returned thither father's court. when every body perceived a wonderful change in his discourse and behaviour. His conversation with the Archimagus had stifled his rising prejudices against religion. He gradually removed from about him all the young Satrapes who were fond of the principles of impiety. Upon looking nearly into their characters he discovered not only that their hearts were corrupt, void of all noble and generous fentiments, and incapable of friendship; but that they were men of very superficial understandings, full of levity and little qualified for bufiness. He then applied himself chiefly to the study of the laws and of politicks; the other sciences were but little cultivated in Persia. A sad missortune obliged him at length to leave his country and travel: Cassandana died, though in the slower of her age, after she had brought him two sons and two daughters.

None

None but those who have experienced the force of true love, founded upon virtue, can imagine the difconfolate condition of Cyrus. In losing Cassandana. he loft all. Tafte, reason, pleasure and duty had all united to augment his passion for her: In loving her he had experienced all the charms of love, without knowing either it's pains, or the difgusts with which it is often attended: he felt the greatness of his lofs, and refused all consolation. It is not the fudden revolutions in states, nor the heaviest strokes of adverse fortune, which oppress the minds of heroes: noble and generous fouls are little moved by any misfortunes but what concern the objects of their fofter passions. Cyrus at first gave himself wholly up to grief, not to be alleviated by weeping or complaining; this filent forrow was at length succeeded by a torrent of tears. Mandana and Araspes, who never left him, endeavoured to comfort him no other way than by weeping with him. Reafoning and persuasion furnish no cure for grief; nor can friendship yield relief in affliction but by sharing it. After he had long continued in this dejection, he returned to fee Zoroaster, who had formerly suffered a misfortune of the fame kind. The conversation of that great man contributed much to mollify the anguish of his mind; but it was only by degrees that he recovered himself, and not till he had travelled for fome years.

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TRAVELS

OF

CYRUS.

THIRD BOOK.

HE empire of the Medes was at this time in a profound peace. Cambyfes being fensible of the danger to which he must expose his fon, should he fend him again to the court of Ecbatan, and thinking that Cyrus could not better employ the present season of tranquillity, than in travelling to learn the manners, laws and religions of other nations, he fent for him one day, and faid to him: You are destined by the great Oromazes to firetch your conquests over all Asia; you ought to put yourfelf into a condition to make those nations happy by your wisdom, which you shall fubdue by your valour. I defign therefore that you shall travel into Egypt which is the mother of the sciences, pass thence into Greece where are many famous republicks, go afterwards into Crete to study the laws of Minos, and return at last by Babylon, that fo you may bring back into your own. country all the kinds of knowledge necessary to polish the minds of your subjects, and to make you capable of accomplishing your high destiny. Your thay in this place ferves only to nourish your grief; every object here quickens the melancholy remembrance

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brance of your loss. Go, my son, go see and study human nature under all it's different forms; this little corner of the earth, which we call our country, is too small and impersect a picture to form thereby a true and adequate judgment of mankind.

Cyrus obeyed his father's orders, and very foon left Persia, accompanied by his friend Araspes. Two faithful flaves were all his attendants, for he defired to travel unknown. He went down the river Agradatus, embarked upon the Persian gulf, and soon arrived at the port of Gerra, upon the coast of Arabia Felix. Thence he continued his way towards the city of (f) Macorabia. The ferenity of the fky, the mildness of the climate, the perfumes which embalmed the air, the variety, fruitfulness and fmiling appearance of nature in every part, charmed all his fenses. While Cyrus was unweariedly admiring the beauties of the country, he faw a man walking with a grave and flow pace, and who feemed buried in some profound thought. He was already come near the Prince, without having perceived him. Cyrus interrupted his meditation to ask him the way to Badeo, where he was to embark for Egypt.

Amenophis (for that was his name) faluted the travellers with great civility, and having represented to them, that the day was too far spent to continue their journey, hospitably invited them to his rural habitation. He led them through a by-way to a little hill not far off, where he had formed with his own hands several rustick grotto's. A spring, which rose in the side of the hill, watered with it's stream a little garden at some distance, and formed a rivulet, whose sweet murmur was the only noise that

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⁽f) The present Mecca, a place which has ever been effected bely by the Arabians.

was heard in this abode of peace and tranquillity. Amenophis fet before his guests some dried fruits of all forts, the clear water of the fpring ferving them for drink, and he entertained them with agreeable converlation during their repast. An unaffected and ferene joy dwelt upon his countenance; his discourse was full of good sense, and of noble sentiments, and he had all the politeness of a man educated at the courts of Kings. Cyrus observing this, was curious to know the cause of his retirement; and in order to engage Amenophis to the greater freedom, he discovered to him who he was, and the design of his travels; he then intimated to him his defire, but with that modest respect which one ought to have for the secret of a stranger. Amenophis understanding that his guest was the Prince of Persia, immediately received hopes of improving this acquaintance to the advantage of his master, Apries King of Egypt; he made no delay therefore to fatisfy the Prince's curiofity, and endeavoured to move him by the history of his life and misfortunes, which he related in the following manner.

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Though the family from which I am descended be one of the ancientest in Egypt, nevertheless by the fad viciflitude of human things our branch of it fell into great poverty. My father lived near Diospolis, a city of Upper-Egypt, and cultivated his little paternal farm with his own hands; he bred me up to relish true pleasures in the simplicity of a country life, to place my happiness in the study of wisdom, and to make agriculture, hunting and the liberal arts my fweetest occupations. It was the custom of King Apries, from time to time to make a progress through the different provinces of his kingdom. One day as he passed through a forest near the place where I lived, he perceived me under the shade of a palm-tree, where I was reading the facred books of Hermes. I was then but

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fixteen years of age; my youth and fomething in my air drew the King's attention; he came up to me, asked me my name, my condition, and what I was reading; being pleased with my answers, and having my father's consent, he ordered me to be conducted to his court, where he neglected nothing in my education. The liking which Apries had for me changed by degrees into a considence, which seemed to augment in proportion as I advanced in years; and my heart was full of affection and gratitude. Being young, and without experience, I thought that Princes were capable of friendship; and I did not know that the Gods have resused them that sweet consolation.

After having attended him in his wars against the .Sidonians and Cyprians, I became his only favourite; he communicated to me the most important secrets of the state, and honoured me with the chief posts about his person. I never lost the remembrance of that obscurity from whence the King had drawn me: I did not forget that I had been poor, and I was afraid of being rich. Thus I preferved my integrity in the midst of grandeur, and I went from time to time to fee my father in Upper-Egypt, of which I was governor. I visited with pleasure the grove where Apries had found me: Bleft folitude, faid I within myself, where I first learned the maxims of true wisdom! How unhappy shall I be, if I forget the innocence and simplicity of my first years, when I felt no mistaken desires, and was unacquainted with the objects that excite them. I was often tempted to quit the court, and flay in this charming folitude; it was doubtless a pre-sentiment of what was to happen to me, for Apries foon after suspected my fidelity.

(a) Amasis, who owed me his fortune, endeavoured

⁽a) See Herodotus, lib. 1. and 2.

to inspire him with this distrust; he was a man of mean birth, but great bravery; he had all forts of talents, both natural and acquired, but the hidden fentiments of his heart were corrupt: When a man has wit and parts, and effeems nothing facred, it is easy for him to gain the favour of princes Suspicion was far from my heart; I had no distrust of a man whom I had loaded with benefits; and the more eafily to betray me, he concealed himself under the vail of a profound diffimulation. Tho' I could not relish gross flattery, I was not insensible to delicate praise; Amasis soon perceived my weakness, and artfully made his advantage of it; he affected a candour, a nobleness of soul, and a disinterestedness which charmed me; in a word, he gained my confidence to fuch a degree, that he was to me the fame that I was to the King. I presented him to Apries, as a man very capable of ferving him; and it was not long before he was allowed a free access to the Prince.

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The King had great qualities, but he would govern by his arbitrary will; he had already freed himfelf from all subjection to the laws, and hearkened no longer to the council of the thirty judges. My love for truth would not always fuffer me to follow the rules of strict prudence, and my attachment to the King led me often to speak to him in too strong terms, and with too little management. I perceived by degrees his coldness to me, and the confidence he was beginning to have in Amasis. Far from being alarmed at it, I rejoiced at the rife of a man, whom I thought not only my friend, but zealous for the public good. Amasis often said to me, with a feemingly fincere concern; I can taste no pleasure in the Prince's favour fince you are deprived of it. matter, answered I, who does the good, provided it

About this time all the principal cities of Upper Egypt addressed their complaints to me upon the extraordinary

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traordinary fubfidies which the King exacted; and I wrote circular letters to pacify the people. caused these letters to be intercepted, and counter. feiting exactly my hand-writing, fent others in my name to the inhabitans of Diospolis, my native city, in which he told them, That if I could not gain the King by persuasion, I would put myself at their head, and oblige him to treat them with more humanity. These people were naturally inclined to rebellion: and believing that I was the author of those letters, imagined they were in a fecret treaty with me. mass carried on this correspondence in my name for feveral months. At length, thinking that he had fufficient proofs, he went and threw himself at the Prince's feet, laid open to him the pretended conspi-

racy, and shewed him the forged letters.

I was immediately arrested, and put into a close prison; the day was fixed when I was to be executed in a public manner. Amasis came to see me; at first he feemed doubtful and uncertain what he should think, suspended in his judgment by the knowledge he had of my virtue, yet shaken by the evidence of the proofs, and much affected with my misfortune. After having discoursed with him some time, he feemed convinced of my innocence, promifed me to speak to the Prince, and to endeavour to discover the authors of the treachery. The more effectually to accomplish his black designs, he went to the King, and by faintly endeavouring to engage him to pardon me, made him believe that he acted more from gratitude and compassion for a man to whom he owed all, than from a conviction of my innocence. he artfully confirmed him in the perfuasion of my being criminal; and the King being naturally suspicious was inexorable.

The report of my perfidiousness being spread throughout all Egypt, the people of the different provinces slocked to Sais, to see the tragical spectacle which which was preparing; but when the fatal day came, feveral of my friends appeared at the head of a numerous crowd, and delivered me by force from the death which was ordained me; the King's troops made some resistance at first, but the multitude increased, and declared for me. It was then in my power to have caused the same revolution which Amass has done since; nevertheless I made no other use of this happy conjuncture, than to justify myself to Apries. I fent one of my deliverers to assure him. that his injustice did not make me forget my duty; and that my only defign was to convince him of my innocence. He ordered me to come to him at his palace; which I might fafely do, the people being under arms, and furrounding it.' I found Amasis with him: This perfidious man, continuing his diffimulation, ran to meet me with eagerness, and prefenting me to the King: How joyful am I, faid he to him, to fee, that the conduct of Amenophis leaves you no room to doubt of his fidelity! I fee very well, answered Apries coldly, that he does not aspire to the throne, and I forgive him his defire of bounding my authority, in order to please his countrymen. I answered the King, that I was innocent of the crime imputed to me, and was ignorant of the author of it. Amasis then endeavoured to make the fuspicion fall upon the King's best friends, and most faithful fervants. I perceived that the Prince's mind was not cured of his diffrust, and therefore to prevent any new accusations, having first persuaded the people to disperse themselves, I retired from court, and returned to my former folitude, whither I carried nothing back but my innocence and poverty. Apries fent troops to Diospolis, to prevent an insurrection there, and ordered that my conduct should be observed. Doubtless he imagined, that I should never be able to confine myself to a quiet and retired life, after having been in the highest employments. In

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In the mean while Amasis gained an absolute ascendant over the King's mind; this savourite made him suspect and banish his best friends, in order to remove from about the throne those who might hinder the usurpation which he was projecting. An occasion very soon offered to put his wicked designs in execution.

(a) The Cyrenians, a colony of Greeks who were fettled in Africa, having taken from the Lybians a great part of their lands, the latter submitted themselves to Apries, in order to obtain his protection. The King of Egypt fent a great army into Lybia, to make war against the Cyrenians. This army, in which were many of those malecontents whom Amafis was folicitous to remove from court, being cut in pieces, the Egyptians imagined that the King had fent it thither only to be destroyed, that he might reign the more despotically. This thought provoked them, and a league was formed in Lower-Egypt, which rose up in Arms. The King fent Amasis to them to quiet them, and make them return to their duty; and then it was that the designs of this persidious minister broke out. Instead of pacifying them, he incenfed them more and more, put himself at their head, and was proclaimed King. The revolt became universal; Apries was obliged to leave Sais, and make his escape into Upper Egypt. He retired to Diospolis, where I prevailed upon the inhabitants to forget the injustices he had done them, and to fuccour him in his misfortunes. All the time that he continued there, I had free access to his person; but I carefully avoided faying any thing which might recal to his mind the difgraces he had made me undergo.

Apries foon fell into a deep melancholy; that haughty spirit, which had been so vain as to imagine

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⁽a) Ses Herodotus, lib. 1. and 20

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it was not in the power of the Gods themselves to dethrone him, could not support adversity; that Prince, fo renowned for his bravery, had not true fortitude of foul; he had a thousand and a thousand times despised death, but he could not contemn fortune. I endeavoured to calm and support his mind, and to remove from it those melancholy ideas which overwhelmed him. I frequently read to him the books of Hermes; he was particularly flruck with that famous passage: 'When the great Ofiris loves · Princes, he pours into the cup of fate a mixture of good and ill, that they may not forget that they ' are men.' These reflections alleviated by degrees his vexations; and I felt an unspeakable pleasure in feeing that he began to relish virtue, and that it gave him inward peace in the midft of his misfortunes. He then applied himself with vigour and courage, to get out of the unhappy fituation into which he was fallen. He got together all his faithful subjects who had followed him in his exile; and these, being joined by the inhabitants of the country whom I engaged in his fervice, formed an army of fifteen thousand men. We marched against the ulurper, and gave him battle near Memphis; but being overpowered by the enemy's numbers, we were entirely defeated. Apries escaped to the mountains of Upper Egypt, with the remains of his shattered troops; but as for me I was taken with a crowd of other prisoners, and without being known confined in a high tower at Memphis. When Amasis had put garifons in all the cities of Upper Egypt, and had given directions to guard the passes into the mountains in order to shut up Apries there, and destroy him by famine, he returned in triumph to Sais.

The usurper, by the favour and protection of Nabuchodonofor King of Babylon, was soon after solemnly crowned, but on condition that Egypt should be tributary to that conqueror. Scarce were the

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people quieted, when they gave way to that inconstan. cy which is natural to the multitude; they began to despife the new King for his mean birth, and to murmur against him: But this able politician successfully made use of his address to pacify them and prevent The Kings of Egypt were wont to invite their courtiers to folemn feafts, and on these occafions the guests washed their hands with the King in a golden cittern kept always for that use; Amasis caused this eistern to be made into a statue of Serapis. and exposed it to be worshiped; he was overjoyed to fee with what eagerness the people ran from all parts to pay their homage to it, and having affembled the Egyptians, harangued them in the following manner: Hearken to me, countrymen; this statue which you now worship served you heretofore for the meaneft uses; thus it is that all depends upon your choice and opinion; all authority refides originally in the people; you are the absolute arbiters of religion and of royalty, and create both your Gods and your Kings: I fet you free from the idle fears both of the one and of the other, by letting you know your just rights; all men are born equal, it is your will alone which makes a diffinction; when you are pleafed to raife any one to the highest rank, he ought not to continue in it but because it is your pleasure, and so long only as you think fit: I hold my authority from you alone; you may take it back and give it to another who will make you more happy than I; shew me that man, and I shall immediately descend from the throne, and with pleafure mix among the multitude.

Amasis by this impious harangue, which slattered the people, solidly established his own authority; they conjured him to remain upon the throne, and he seemed to consent to it as doing them a favour: He is adored by the Egyptians, whom he governs with mildness and moderation; good policy requires it, and his ambi-

ambition is fatisfied. He lives at Sais in a splendor which dazzles those who approach him; nothing feems wanting to his happiness: But I am affored, that inwardly he is far different from what he appears outwardly; he thinks that every man about him is like himself, and would betray him as he betrayed his master; these continual distrusts hinder him from enjoying the fruit of his crime, and it is thus that the Gods punish him for his usurpation: Cruel remories rend his heart, and dark gloomy cares hang upon his brow; the anger of the great Ofiris pursues him every where; the splendor of royalty cannot make him happy, because he never tastes either peace of mind, or that generous confidence in the friendship of men. which is the fweetest charm of life.

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Amenophis was going on with his flory, when Cyrus interrupted it, to ask him how Amasis could get fuch an afcendant over the mind of Apries? The King, replied Amenophis, wanted neither talents nor virtues; but he did not love to be contradicted; even when he ordered his ministers to tell him the truth, he never forgave those who obeyed him; he loved flattery while he affected to hate it: Amasis perceived this weakness, and managed it with art. When Apries made any difficulty of giving into the delpotic maxims which that perfidious minister would have inspired him with, he infinuated to the King, that the multitude, being incapable of reasoning, ought to be governed by absolute authority; and that Princes, being the vice-gerents of the Gods, may act like them, without giving a reason of their conduct: He leafoned his counfels with fo many feeming principles of virtue, and fuch delicate praise, that the Prince being feduced made himfelf hated by his subjects without perceiving it.

Here Cyrus, touched with this melancholy account of an unfortunate King, could not forbear faying to Amenophis: Methinks Apries is more to be pitied

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than blamed; how should Princes be able to discover treachery, when it is concealed with fo much art? The happiness of the people, answered Amenophis. makes the happiness of the Prince; their true interests are necessarily united, whatever pains are taken to Separate them. Whosoever attempts to inspire Princes with contrary maxims, ought to be looked upon as an enemy of the state. Moreover, Kings ought always to be apprehensive of a man who never contradicts them, and who tells them only fuch truths as are agreeable: There needs no farther proof of the corruption of a minister, than to see him prefer his master's favour to his glory. In short, a Prince should know how to make advantage of his ministers talents, but he ought never to follow their counfels blindly; he may lend himself to men, but not yield himself up absolutely to them.

Ah! how unhappy, cried out Cyrus, is the condition of Kings! you fay they must only lend themselves to men, they must not give themselves up without reserve to them; they will never then be acquainted with the charms of friendship: How much is my situation to be lamented, if the splendor of royalty be incompatible with the greatest of all selicities? When a Prince, replied Amenophis, whom nature has endowed with amiable qualities, does not forget that he is a man, he may find friends who will not forget that he is a King: But even then, he ought never to be influenced by personal inclination in affairs of state. As a private man, he may enjoy the pléasures of a tender friendship, but as a Prince, he must resemble the immortals who have no passion.

of Cyrus, continued his story in the following manner. I was forgotten for some years in my prison at Memphis. My confinement was so close, that I had neither the conversation nor the sight of any person; being thus left in solitude, and without the

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mi de least comfort, I suffered the cruel torments of tirefom loneliness. Man finds nothing within himself but a frightful void, which renders him utterly disconsolate; his happiness proceeds only from those amusements which hinder him from feeling his natural insufficiency. I ardently desired death, but I respected the Gods, and durst not procure it myself; because I was persuaded, that those who gave me

life had the fole right to take it away.

One day, when I was overwhelmed with the most melancholy reflections, I heard of a fudden a noise, as if fomebody was breaking a way through the wall of my prison. It was a man who endeavoured to make his escape; and in a few days he had made the hole wide enough to get into my chamber. This prifoner, though, a stranger, spoke the Egyptian tongue perfectly well; he informed me, that he was of Tyre, his name Arobal, that he had ferved in Apries's army, and had been taken prisoner at the same time with me. I never faw a man of a more easy, witty, and agreeable conversation; he delivered himself with spirit, delicacy and gracefulness. When he repeated the fame things, there was always fomething new and charming in the manner. We related to each other our adventures and misfortunes. The pleasure which I found in the conversation of this stranger made me forget the loss of my liberty, and I soon contracted an intimate friendship with him. length we were both brought out of prison, but itwas only to undergo new fufferings; for we were condemned to the mines: And now we had no longer any hopes of freedom but in death. Friendship however foftened our miseries, and we preserved courage enough to create ourselves amusements, even in the midst of misfortunes, by observing the wonders hidden in the bowels of the earth.

The (a) mines are of a prodigious depth and extent, and are inhabited by a kind of subterraneous republick, whose members never see the day. They have nevertheless their polity, laws, government, families, houses and highways, horses to assist them in their labours, and cattle to feed them. There one may behold immense arches, supported by rocks of falt hewn into the shape of pillars. The falts are white, blue, green, red, and of all colours, fo that an infinite number of lamps hanging against these huge pillars, form a luftre which dazzles the eyes, like that of diamonds, rubies, emeralds, fapphires, and all precious stones. What seems incredible, a rivulet of fresh water flows through these falt mines, and furnishes drink to the inhabitants. This water is distributed into canals, cascades, bafons and refervatories to adorn these places where the fun never shines, and to be made use of in the works which are here carried on.

After some years hard and painful labour, we were appointed masters of the slaves. I had read the books of Hermes, knew his whole doctrine about the mysteries of nature, and had been instructed in the occult sciences. We applied ourselves to study those wonders by experiments; to descend from known effects to those which are more hid, and to re-ascend from thence to first causes. When we had examined, compounded and decompounded bodies of all kinds that are found in those subterraneous regions, we at last discovered that in the visible universe there were but two principles, the one active, the other passive; an elementary sire, uniform, universal, and infinitely subtile, and an original virgin earth which is hard, solid, and the sub-

stance of all bodies.

⁽a) The present mines of Vilisca, five miles from Cracow, refemble these which are here described.

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Before Typhon broke the egg of the world, and introduced the evil principle there, the etherial matter penetrated all the parts of the virgin earth; by compressing some of them it gave compactness to solids, and by making others of them float produced liquids; the former were the canals through which the latter flowed, in order to a univerfal and regular circulation in all the parts of the universe; the waters inclosed in the centre of the earth not only perspired through it's pores, and supplied that moisture which is necessary to vegetation, but sprang out in fountains, whose united streams slowed in rivers great and small to beautify the face of nature. The inward conftitution of bodies was then visible, because every thing was luminous or transparent; the earth receiving or reflecting the rays of light, produced the agreeable variety of colours, and there

was nothing dark or dazzling. After the fall of spirits and the revolt of Typhon, this beautiful order was destroyed. The active principle which bound together all the parts of our globe, withdrawing itself, the waters burst forth from their abyss, and overflowed the face of the earth; the common mass was totally dissolved, 'twas all a dark chaos and an universal confusion. The Goddess Isis, beholding the ruin of her work, resolved to repair it, yet without restoring it to it's first perfection. She laid the plan of a new world, very different indeed from the former, but such a one as was proper to be the habitation of degraded fpirits. She spake, nature obeyed her voice, and the shapeless chaos took a form, yet so, as that art and feeming chance, light and darkness, order and confusion were mingled throughout. The earth was now opaque, ugly and irregular, like the intelligences that inhabit it. Diamonds, rubies, emeralds and the other precious stones, are but the ruins of the primitive earth which was all com-

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posed of such materials. Some say that the chaos happened a long time before the deluge, that the first enfued upon the fall of the Genii, and that the other was the punishment of the crimes of men: Be that as it will, we have every where convincing proofs of the univerfal diffolving (a) of the common mass. We find in the inmost bowels of the earth, in mines and upon the highest mountains, fishes, birds, and all forts of animals which floated in the

water, and are petrified fince that inundation.

(b) At prefent all the fluids and folids refult from the irregular combination of the active and passive principle, and it is the philosopher's province to discover the general laws of this combination. may confider the particles of the pure elementary hre as invisible points, and those of the earth as lines, as furfaces, or as groffer corpufcles; when the etherial matter sticks to those terrestrial particles that are long and pointed, it produces spears, darts, and winged arrows, which are the principles of falts; when it brings together, unites and compreffes several surfaces, and penetrates them without being absorbed in them, it engenders the principles of crystals; when it is imprisoned in the cavities of opaque corpufcles, it forms spunges of fire, or the principles of fulphurs; and hence refult the first elements of all folids: When the terrestrial particles float in the etherial matter, and wear themselves round by rubbing against one another, these invifible spheres become the principles of all fluids; little balls of mercury when they are opaque and heavy, drops of water when they are transparent and light, bubbles of air when they are endued with e-

(b) See Buerbaave.

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⁽a) Dr. Woodward's system is very ancient, and is to be found among the Abyssinians. See Patritio della Rhetorica, p. 7.

lasticity by the incessant egress and regress of the

etherial matter through their pores.

From the combination of these three folids, and three fluids, which are not themselves simple but compounded, all other bodies are engendred. The mixture of fulphur with mercury makes the basis of metals, which are more or less pure, as there are more or less of the terrestrial particles in their compolition. Precious stones are formed by the incorporating of metals with crystal, gold makes rubies, mercury diamonds, copper emeralds. The groffer and more irregular particles of earth, when cemented by water, constitute the opaque and common stones. Lastly, sulphurs, falts, mercury and earth blended together in one common mass, without rule or proportion, produce minerals, half metals, and all kinds of fossils; while the more subtile and volatile parts being diluted with water and air, turn into liquors and vapours of all forts.

We frequently amused ourselves with imitating these operations of nature, dissolving solids, fixing liquids, and then reducing them to their first forms; with mixing fulphurs, falts and minerals together, in order to make them ferment and thereby engender exhalations, clouds, winds, thunder, and all forts of meteors; with making transparent bodies opaque, and opaque bodies transparent; with suddenly changing colours into their opposites by barely mixing with them certain fluids that have no co-Being thus entertained with the sports of nature and art, we were beginning to make our selves tolerably easy under our misfortunes, when heaven restored us to liberty, by a stroke equally ter-

rible and unexpected.

The fubterraneous fires fometimes break their prifons with a violence that feems to shake nature even to it's foundations; like the thunder which burfts the clouds, vomiting out flames and filling the air

with it's roarings. We frequently felt those terrible convulsions. One day the shocks redoubled, the earth feemed to groan, and we expected nothing but death, when the impetuous fires opened a passage into a spacious cavern, and that which feemed to threaten us with a loss of life procured us liberty. We walked a long time by the light of our lamps before we faw the day; but at length the subterraneous passage ended at an old temple, which we knew by the bas-reliefs upon the altar, to have been confecrated to Ofiris. We profrated ourselves and adored the Divinity of the place; we had no victims to offer, nor any thing wherewith to make libations, but instead of all facri fice, we made a folemn vow, For ever to love virtue.

This temple was fituated near the Arabian gulf. We embarked in a veffel which was bound for Muza. landed there, croffed a great part of Arabia Felix, and at length arrived in this folitude. The Gods feem to have concealed the most beautiful places of the earth, from those who know not how to prize a life of peace and tranquillity. We found men, in these woods and forests, of sweet and humane dispositions, full of truth and justice. We soon made ourselves famous among them; Arabel taught them how to draw the bow, and throw the javelin to defiroy the wild beafts which ravaged their flocks; I instructed them in the laws of Hermes, and cured their diseases by the help of simples. They looked upon us as divine men; and we every day admired the motions of beautiful nature, which we observed in them; their unaffected joy, their ingenious simplicity, and their affectionate gratitude. We then faw that great cities and magnificent courts have only ferved too much to corrupt the manners and fentiments of mankind; and that by uniting a multitude of men in the same place, they often do but unite

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unite and multiply their passions. We thanked the Gods for our being undeceived with regard to those false pleasures, and even false virtues both political and military, which felf-love has introduced into numerous focieties, and which only ferve to delude men, and to make them flaves to their ambition. But, alas! how inconstant are human things! how weak is the mind of man! Arobal, that virtuous, affectionate, and generous friend, who had supported imprisonment with so much courage, and slavery with fo much refolution, could not content himfelf with a fimple and uniform life. Having a genius for war, he fighed after great exploits, and being more a philosopher in speculation than in reality, confessed to me, that he could no longer bear the calm of retirement; he left me, and I have never feen him fince.

I feem to myfelf a being left alone upon the earth; Apries perfecuted me, Amasis betrayed me, Arobal forfakes me; I find every where a frightful void. I experience that friendship, the greatest of all felicities, is hard to be met with; passions, frailties, a thousand contrarieties either cool it or disturb it's harmony. Men love themselves too much to love a friend well; I know them now, and I cannot esteem them; however I do not hate men; I have a fincere benevolence for them, and would do them good without hope of recompence. Whilit Amenophis was speaking, one might see upon the Prince's countenance the different fentiments and passions, which these various events would naturally raise in a generous mind. The Egyptian having finished the relation of his misfortunes, Cyrus asked him, whether he knew what was become of Apries. Amenophis answered, I am informed that the King is yet alive, and that after having wandered a long time in the mountains, he has at length got together an army of Carians and Ionians, who E 6 during

during his reign and by his permission, settled in Upper Egypt, and has made himself master of the

city of Diospolis.

Cyrus then faid to the Egyptian, I admire the constancy and courage with which you have sustained the shocks of fortune, but I cannot approve of your remaining in this inaction: It is not lawful to enjoy repose so long as we are in a condition to labour for the good of our country; man is not born for himself alone, but for society; Egypt has still need of your affistance, and the Gods present you a new opportunity of being useful to her; why do you continue a moment in this folitude? An ordinary virtue is disheartened by ill success and adverse fortune, but heroic virtue is never discouraged: Let us fly to the affistance of Apries, and deliver him from the oppression of an usurper. Amenophis to increase the ardor of Cyrus seemed very unwilling at first to return to Egypt, and suffered himself to be long entreated before he yielded to the Prince's folicitations.

Cyrus, before he left Arabia, dispatched couriers to Nabuchodonosor King of Babylon, who had married Amytis the sister of Mandana, to solicite his uncle in favour of Apries; then having concerted with Amenophis all the necessary measures to make their designs succeed, they set out together, crossed the country of the Sabeans with great expedition, soon arrived upon the shore of the Arabian gulf and embarked for Egypt. Cyrus was surprised to find here a new kind of beauty which he had not seen in Arabia: there, all was the effect of simple nature, but here, every thing was improved by art.

It seldom rains in Egypt, but the Nile by it's regular overflowings supplies it with the rains and melted snows of other countries. This river, by the means of an infinite number of canals, made a communication between the cities, joined the great

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fea with the red fea, and thus promoted both foreign and domestic commerce. The cities of Egypt were numerous, large, well peopled, full of magnificent temples and flately palaces: They rose like islands in the midst of the waters, and overlooked the plains, which appeared all fruitful, gay and fmiling; there one might fee hamlets neat and commodious, villages sweetly fituated, pyramids that ferved for the fepulchres of great men, and obelifks which contained the history of their exploits. Agriculture, the mechanic arts and commerce. which are the three supports of a state, slourished every where, and proclaimed a laborious and rich people, as well as a prudent, fleady, and mild government.

The Prince of Persia could take but a cursory view of these things in the haste he was in to get to Diospolis, where he joined the army of Apries. The King, touched with the generofity of Cyrus, embraced him affectionately, and then faid to him, looking at the same time upon Amenophis; Prince, let my example teach you to know men, and to love those who have the honesty and courage to tell you truth when it is disagreeable. The presence of the young hero revived the hopes of Apries, and that of Amenophis contributed much to augment his army; it foon increased to the number of thirty thousand men. The two Princes accompanied by Amenophis and Araspes left Diospolis, marched a-

which was strongly encamped near Memphis. Apries was a Prince of great experience in the art of war, and was thoroughly acquainted with the country; he feized all the advantageous posts, and pitched his camp over-against that of Amasis. usurper, not imagining that the King of Egypt could have got together fuch a numerous body of troops in so short a time, had marched from Sais.

gainst the usurper, and came in fight of his army,

with only twenty thousand men. When Apries had in person taken a view of the enemy, and had discovered that they were much inferior in number, he refolved to attack them in their camp. The next day Cyrus and Araspes, at the head of ten thousand Carians, forced the advanced guards of Amasis, and approached his lines, and being foon after joined by Apries and Amenophis, broke through the intrenchments, and vigorously attacked the Egyptians; the engagement was bloody, and the victory for a long time doubtful. Cyrus impatient to finish the battle by some remarkable exploit, put himself at the head of a choice body of cavalry, fought every where for Amasis, and found him. The usurper being a brave general, as well as able politician, was flying from rank to rank, encouraging some, and hindering others from running away. Cyrus lanced his javelin at him, crying out, Tyrant, it is time to put an end to thy crimes and thy usurpation. The javelin pierced the cuirafs of Amasis, and entered his body; a stream of blood flowed from his wound; furious as a wild boar pierced by the hunter's spear, he came up to Cyrus with his drawn fabre, and raising his arm, Rash youth, he cried, receive the reward of thy audaciousness: the Prince of Persia avoided the blow, but when he would have taken his revenge he found himself surrounded by a troop of young Egyptians, who came to the relief of A-Then Cyrus, like a young lion just robbed of his prey, made himself a passage through the enemy; every blow he gave was mortal, he defended himself a long time, but was at last ready to be overpowered when Amenophis came to his fuccour, and then the battle was renewed. Amasis notwithstanding his wound did not quit the field, but raised the drooping courage of his men, and made Cyrus admire both his bravery and conduct. Night at length put an end to the action; Apries remained

mafter of the field, yet Amasis retired in good order with his troops, repassed the Nile, and gained the neighbouring mountains; the passes into these mountains were narrow and difficult, and he refolved therefore to continue in this fecure post till he was recovered of his wounds, and had reinforced

Apries took advantage of the enemy's inaction to make himself master of Memphis, which he carried by affault in a few days. Upon this Amasis, without waiting till he was perfectly cured, got together with incredible expedition an army of fifty thoufand men, and gave a fecond battle. As Apries's troops were already much weakened, the usurper overpowered them by numbers, and took the King of Egypt prisoner. Cyrus, Araspes and Amenophis fearing to be furrounded, retired with the bravest of the Carian and Ionian troops to the city of Memphis; those who did not follow them were either put to the fword, or made prisoners of war.

Amasis, understanding who the young hero was that had wounded him, was apprehensive of his eredit at the court of Babylon, and dispatched couriers thither; till their return he contented himself with blocking up the city, and retired with the greatest part of his army to Sais, whither he likewife conducted the captive King. Amasis paid him great honours for fome days, and in order to found the inclinations of the people proposed to them the replacing him on the throne, but at the fame time fecretly formed a defign of taking away his life. The Egyptians were all earnest to have the Prince put to death, Amasis yielded him to their pleasure, he was strangled in his own palace, and the unfortunate remains of the Royal Family were massacred the fame day. Cyrus heard with grief the melancholy news of the fate of Apries, and underflood flood at the fame time by the return of his couriers the dispositions of Nabuchodonosor. This conqueror sent Cyrus word to abandon Apries to his fate, but commanded Amasis to obey the orders of the Prince of Persia. Cyrus sighed within himself, and could not forbear saying, I fear that the Gods will one day severely punish Nabuchodonosor for his insatiable thirst of dominion, and above all, revenge upon him

his protection of Amasis.

As foon as the usurper understood the King of Babylon's pleasure, he ordered his troops to retire from before Memphis, and set out in person from Sais to wait upon the Prince of Persia. He advanced towards Memphis with all his court, but Cyrus resusced to see him, and only wrote him this letter: The faults of Apries are punished by the crimes of Amasis; it is thus that the just Gods sport with mortals, and seem to leave crowns to the disposal of chance: Thy day will come; in the mean time I send Amenophis to declare to thee my will and pleasure. Hadst thou any feeling of virtue the sight of him alone would overwhelm thee with reproaches that I disdain to make thee.

Amenophis, followed by fome Carians, haftened to meet Amasis, and sound him not many surlongs from Memphis. He was surrounded by all the chief men of Egypt; 'twas an assembly of old courtiers, who had betrayed Apries through ambition, and of young men corrupted by pleasures. Amenophis approached Amasis with a resolute, noble and modelt air, and delivered him Cyrus's letter; the usurper read it, and immediately a dark cloud overspread his sace; the remembrance of his crimes consounded him, and struck him dumb; he endeavoured to summon up all his considence but in vain; he cast a look upon Amenophis, yet without daring to fix his eyes upon him; shame and remorse were succeeded by rage and indignation, but the dread of Cyrus forced him

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to dissemble; labouring under the conflict of so many different passions, he turned pale and trembled; he would have spoke, but utterance failed him; it is thus that vice, even when triumphant, cannot support the presence of virtue, though in adversity and disgrace. Amenophis perceived his confusion and perplexity, and only faid to him, it is the will of Cyrus that all the prisoners of war be set at liberty, and be fuffered, together with the troops that are in Memphis, to return to their former habitations in Upper Egypt, and to live there without molestation. O Amasis, I have nothing to demand of thee for myfelf, the prefent dispositions of thy soul will not fuffer me to put thee in mind of my former affection, and thy ingratitude! Mayst thou one day see the beauty of virtue, repent of having forfaken her, and divert the anger of heaven which threatens thee. This faid, he retired, and left Amasis covered with fhame and confusion; he hastened back to Memphis, and the usurper returned to Sais, after he had given orders to put Cyrus's commands in execution. From this time to his death Amasis was always plunged in a gloomy fadness.

Cyrus, seeing the war at an end, applied himself to learn the history, policy and laws of ancient Egypt: He stayed some time at Memphis, and conversed every day with the priests of this city, in presence of Amenophis and Araspes. He found that the Egyptians had composed their history of an almost unbounded succession of ages; but that the sections with which they had filled their annals about the reign of Ammon, Osiris, Isis and Orus, were only allegories to express the first state of souls before the great change which happened upon the revolt of Typhon: They believed, that after the origin of evil, their country was the least dissigured, and the soonest inhabited of any. Their first King was named Menes; and their history from his reign is reduced to three

ages; the first, which reaches to the time of the Shepherd-Kings, takes in eight hundred years; the second, from the Shepherd-Kings to Sesostris, five hundred; the third, from Sesostris to Amasis, contains more than seven centuries.

During the first age, Egypt was divided into several dynasties or governments, which had each it's King. She had then no foreign commerce, but confined herfelf to agriculture, and a pastoral life; shep. herds were heroes, and Kings philosophers. days lived the first Hermes, who penetrated into all the fecrets of nature and of divinity; it was the age of occult sciences. The Greeks, fay the Egyptians, imagine that the world in it's infancy was ignorant, but they think fo, only because they themselves are always children (a); they know nothing of the origin of the world, it's antiquity, and the revolutions which have happened in it. The men of Mercury's time had yet a remembrance of the reign of Osiris, and had divers traditional lights which we have loft. The arts of imitation, poefy, music, painting, every thing within the province of the imagination, are but sports of the mind, in comparison of the sublime sciences known by the first men. Nature was then obedient to the voice of the fages; they could put all it's hidden fprings in motion; they produced the most amazing prodigies whenever they pleased; the aerial Genii were subject to them (b); they had frequent intercourse with the etherial spirits, and fometimes with the pure intelligences that inhabit the empyreum. We have loft, faid the priests to Cyrus, this exalted kind of knowledge. only remaining some traces of it upon our ancient obelisks, which may be called, the registers of our divinity, mysteries, and traditions relating to the

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⁽a) See the Dif. 328.

⁽b) See Famblichus de Mysteriis Ægyptiorum.

Deity and to nature, and in no wife the annals of our

civil history, as the ignorant imagine.

The fecond age was that of the Shepherd-Kings, who came from Arabia; they over-ran Egypt with an army of two hundred thousand men. The ignorance and stupidity of these uncivilized Arabians occasioned the sublime and occult sciences to be despised and forgotten; their imagination could receive nothing but what was material and fenfible. From their time the genius of the Egyptians was entirely changed and turned to the study of architecture, war, and all those vain arts and sciences which are useless and hurtful to those who can content themselves with fimple nature. It was then that idolatry came into Egypt: Sculpture, painting and poefy obscured all pure ideas, and transformed them into fenfible images; the vulgar stop there, without seeing into the hidden meaning of the allegories. Some little time after this invasion of the Arabians, several Egyptians, who could not support the yoke of foreigners, left their country, and fettled themselves in colonies in all parts of the world. Hence those great men famous in other nations; the Belus of the Babylonians, the Cecrops of the Athenians, and the Cadmus of the Bœotians; and hence it is, that all the nations of the universe owe their laws, sciences, and religion to Egypt. In this manner spoke the priests to Cyrus. In this age lived the fecond Hermes, called Trismegistus; he was the restorer of the ancient religion; he collected the laws and sciences of the first Mercury in forty two volumes, which were called THE TREASURE OF REMEDIES FOR THE sour, because they cure the mind of it's ignorance, the fource of all evils.

The third age was that of conquests and luxury. Arts were perfected more and more: cities, edifices, and pyramids multiplied. The father of Sesostris caused all the children, who were born the same

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day with his fon, to be brought to court, and educated with the same care as the young Prince. Up. on the death of the King, Sefostris levied a formidable army, and appointed the young men who had been educated with him, to be the officers to command it; there were near two thousand of them, who were able to inspire all the troops with courage, military virtues, and attachment to the Prince, whom they confidered both as their mafter and their brother. He formed a defign of conquering the whole world, and penetrated into the Indies farther than either Bacchus or Hercules; the Scythians submitted to his empire; Thrace and Asia Minor are full of the monuments of his victories; upon those monuments are to be feen the proud infcriptions of Sefoftris King of Kings, and Lord of Lords. Having extended his conquests from the Ganges to the Danube, and from the river Tanais to the extremities of Africa, he returned after nine years absence, loaded with the spoils of all the conquered nations, and drawn in a chariot by the Kings whom he had fubdued. His government was altogether military and despotical; he lessened the authority of the Pontifs, and transferred their power to the commanders of the army. After his death diffentions arose among those chiefs, and continued for three generations. Under Anisis the Blind, Sabacan the Ethiopian took advantage of their discords and invaded Egypt. This religious Prince re-established the power of the priests, reigned fifty years in a profound peace, and then returned into his own country, in obedience to the oracles of his Gods. The Kingdom thus forfaken, fell into the hands of Sethon the high-priest of Vulcan; he entirely destroyed the art of war among the Egyptians, and despised the military men. The reign of superstition, which enervates the minds of men, fucceeded that of despotic power, which had too much funk their courage. From that time Egypt was supported only by foreign troops, and it sell by degrees into a kind of anarchy. Twelve Monarchs, chosen by the people, shared the kingdom between them, till one of them, named Psammeticus, made himself master of all the rest: Then Egypt recovered itself a little, and continued pretty powerful for sive or six reigns; but at length this ancient kingdom became tributary to Nabuchodonosor King of Babylon. The conquests of Sesostris were the source of all these calamities. Cyrus perceived by this, that Princes who are insatiable of conquering, are enemies to their posterity; by seeking to extend their dominion too far, they sap the soundation of their authority.

The ancient laws of Egypt lost much of their force even in the reign of Sesostris; in Cyrus's time nothing remained but the remembrance of them: This Prince collected all he could learn of them from his conversation with the great men and old sages who were then living. These laws may be reduced to three, upon which all the rest depend; the first relates to Kings, the second to polity, and the third to

civil justice.

The kingdom was hereditary, but the Kings were fubject to the laws. The Egyptians esteemed it a criminal usurpation upon the rights of the great Osiris, and as a mad presumption in a man to give his will for a law. As soon as the King rose in the morning, which was at the break of day, when the understanding is clearest, and the soul most serene, all matters upon which he was to decide that day, were plainly and distinctly laid before him; but before he pronounced judgment, he went to the temple to invoke the Gods and to offer facrisice. Being there surrounded by all his court, and the victims standing at the altar, he assisted at a prayer full of instruction, the form of which was as follows: Great Osiris! Eye of the world and light of spirits; Grant

to the Prince, your image, all royal virtues, that he may be religious towards the Gods, and benign towards men, moderate, just, magnanimous, generous, an enemy of falshood, master of his passions, punishing less than the crime deserves, and rewarding beyond merit. After this the high-priest represented to him the faults he had committed against the laws; but it was always supposed that he fell into them by furprife, or through ignorance; and the ministers who had given him evil counfels, or had difguifed the truth, were loaded with imprecations. After the prayer and the facrifice, they read to him the actions of the heroes and great Kings, that the monarch might imitate their example, and maintain the laws which had rendered his predecessors illustrious, and their people happy. What is there that might not be hoped for from Princes accustomed, as an essential part of their religion, to hear daily the strongest and most falutary truths? Accordingly, the greatest number of the ancient Kings of Egypt were so dear to their people, that each private man bewailed their death like that of a father.

The fecond law related to polity, and the fubordination of ranks. The lands were divided into three parts; the first was the King's domain, the second belonged to the chief priests, and the third to the military men. The common people were divided into three classes, husbandmen, shepherds and artizans: These three forts made great improvements, each in their professions; they profited by the experience of their ancestors; each father transmitted his knowledge and skill to his children; no person was allowed to forfake his hereditary profession: By this means arts were cultivated and brought to a great perfection; and the disturbances; occasioned by the ambition of those who seek to rise above the rank in which they are born, were prevented. To the end that no person might be ashamed of the lowness of his

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gyric of h his state and degree, the mechanic arts were held in honour. In the body politic, as in the natural, all the members contribute something to the common life. In Egypt it was thought madness to despise a man because he serves his country in a laborious employment. And thus was a due subordination of ranks preserved, without exposing the nobler to en-

vy, or the meaner to contempt.

The third law regarded civil justice. Thirty judges, drawn out of the principal cities, composed the supreme council, which administered justice throughout the Kingdom; the Prince assigned them revenues fufficient to free them from domestic cares, that they might give their whole time to the composing of good laws, and enforcing the observation of them; they had no farther profit of their labours, except the glory and pleasure of serving their country. That the judges might not be imposed upon, so as to pass unjust decrees, the pleaders were forbidden that delusive eloquence which dazzles the understanding, and moves the passions; they exposed the matters of fact with a clear and nervous brevity, stripped of the false ornaments of reasoning; the president of the fenate wore a collar of gold and precious stones, at which hung a fmall figure without eyes, which was called truth; he applied it to the forehead and heart of him who gained his cause; for that was the manner of pronouncing fentence. There was in Egypt a fort of justice unknown in other nations: As soon as a man had yielded his last breath, he was brought to a trial, and the publick accuser was heard against In case it appeared that the behaviour of the deceased had been culpable, his memory was branded, and he was refused burial; if he were not convicted of any crime against the Gods, or his country, he was entombed with marks of honour, and a panegyric made upon him, without mentioning any thing of his birth and descent. Before he was carried to the

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the fepulchre, his bowels were taken out and put into an urn, which the pontif held up towards the fun, making this prayer in the name of the deceased (e). Great Ofiris! Life of all beings! Receive my manes. and reunite them to the fociety of the immortals: whilft I lived, I endeavoured to imitate You by truth and goodness; I have never committed any crime contrary to focial duty; I have respected the Gods of my fathers, and have honoured my parents; if I have committed any fault through human weakness, intemperance, or a taste for pleasure, these base spoils of my mortal nature have been the cause of it. As he pronounced these last words, he threw the um into the river, and the rest of the body, when embalmed, was deposited in the pyramids. Such were the notions of the ancient Egyptians: Being full of the hopes of immortality, they imagined that human frailties were expiated by our feparation from the mortal body; and that nothing but crimes committed against the Gods and society hindered the soul from being reunited to it's origin.

All these things raised in Cyrus a great desire to instruct himself thoroughly in the religion of ancient Egypt; and for this purpose he went to Thebes. Zoroaster had directed him to Sonchis the high priest of this city, to be instructed by him in all the religious mysteries of his country. Sonchis conducted him into a spacious hall, where were three hundred statues of Egyptian high-priests. This long succession of pontifs gave the Prince a high notion of the antiquity of the religion of Egypt, and a great curiosity to know the principles of it. To make you acquainted, said the pontif, with the origin of our worship, symbols and mysteries, I must give you the history of Hermes Trismegistus, who was the founder

of them.

⁽e) Porphyry de Abstinentia, lib. 4. ses. 10. Siphoas,

Siphoas, or Hermes, the fecond of the name, was of the race of our first sovereigns. While his mother was with child of him, she went by sea to Lybia, to offer a facrifice to Jupiter Hammon. the coasted along Africa, a sudden storm arose, and the veffel perished near a defert island. She escaped by a particular protection of the Gods, and was cast upon the island alone; there she lived a solitary life, until her delivery, at which time she died. The infant remained exposed to the inclemencies of the weather, and the fury of the wild beafts; but heaven, which defigned him for great purpofes, preferved him in the midst of these misfortunes. A young the goat, hearing his cries, came and fuckled him till he was past infancy. For some years he fed upon the tender grass with his nurse, but afterwards upon dates and wild fruits, which feemed to him a more proper food. He perceived by the first rays of reason which began to shine in him, that he was not of the fame make with the beafts; that he had more underflanding, invention and address than they; and thence conjectured, that he might be of a different nature.

The she-goat, which had nourished him, died of old age. He was much surprised at this new phænomenon, of which he had never observed the like before; he could not comprehend why she continued so long cold and without motion; he considered her for several days; he compared all he saw in her with what he felt in himself, and perceived that he had a beating in his breast, and a principle of motion in him, which was no longer in her. The mind speaks to itself, without knowing the arbitrary names which we have affixed to our ideas. Hermes reasoned thus: The goat did not give herself that principle of life, since she has lost it and cannot restore it to herself.

As he was endowed by nature with a wonderful fagacity, he fought a long time for the cause of this change; he observed that the plants and trees seemed

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and return of the sun; he imagined that this star was the principle of all things, and he exposed the carcase to it's rays, but life did not return; on the contrary he saw it putrify, grow dry and sall to pieces, nothing remained but the bones; it is not the sun then, said he within himself, that gives life to animals. He examined whether it might not be some other star; but having observed that the stars which shined in the night had neither so much heat nor light as the sun, and that all nature seemed to languish in the absence of the day, he concluded that the stars were not the sirst principles of life.

As he advanced in age, his understanding ripened, and his reflections became more profound. He had remarked that inanimate bodies could not move of themselves, that animals did not restore motion to themselves, when they had lost it, and that the sun did not revive dead bodies; hence he inferred, that there was in nature a First Mover more powerful than the sun or the stars, and which gave activity

and motion to all bodies.

Reflecting afterwards upon himself he observed, that there was something in him which felt, which thought, and which compared his thoughts together. Diffipating minds, wandering about in vain pursuits and lost in amusements, never enter into themselves; their nobler faculties are benumbed, stupisfied and buried in matter. Hermes not being diverted by prejudices and passions, from listening to the still voice of wisdom, which incessantly calls us into ourselves, obeyed that divine whisper without knowing it; he retired more and more into his spiritual nature, and by a simplicity of heart attained to the discovery of those truths, which others arrive at by subtilty of reasoning. After having meditated several years on the operations of his own mind, without knowing or imagining that there was any difference between the foul and body, he concluded that he himself was not the first cause of thought, any more than of motion; that he derived both the one and the other from the same source, and consequently that the First Mover must have intelligence as well as power.

Scarce had he got a glimpse of these truths when transported with joy he said within himself, 'Since the First Mover has so much power and wisdom, he must also abound in goodness; he cannot but be ready to succour those who have need of his affistance; as I endeavour to relieve the animals that want my help, my power, my reason and my goodness can only be emanations from his.' Man, in the midst of beings that can give him no succour, is in a wretched situation; but when he discovers the idea of a being who is able to make him happy, there is nothing can compare with his hopes and his joy.

The defire of happiness, inseparable from our nature, made Hermes wish to see that First Mover, to know him, and to converse with him. If I could, faid he, make him understand my thoughts and my defires, doubtlefs he would render me more happy than I am. His hopes and his joy were foon difturbed by great doubts. Alas! faid he, if the First Mover be as good and beneficent as I imagine him. why do I not fee him? And above all, why am I in this melancholy folitude, where I fee nothing like myfelf, nothing that feems to reason as I do, nothing that can give me any affiftance! In the midst of these perplexities, his weak reason was filent, and could make no answer. His heart spoke, and turning itless to the First Principle, said to him in that mute language which the Gods understand better than words: Life of all beings! shew thy self to me; make me to know who thou art, and what I am; come and fuccour me in this my folitary and miferable state.

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100 THE TRAVELS OF CYRUS.

The great Osiris loves a pure heart, and is al. ways attentive to it's defires. He ordered the first Hermes, or Mercury, to take a human form, and to go and instruct him. One day, when young Trismegistus was sleeping at the foot of a tree. Hermes came and fat down by him. Trifmegifus when he awaked was furprifed to behold a figure like his own; he uttered fome founds, but they were not articulate; he discovered all the different motions of his foul, by those transports, that earnestness, those ingenuous and artless figns, whereby nature teaches men to express what they strongly feel, Mercury in a little time taught the favage Philosopher the Egyptian language. He then informed him what he was, and what he was to be, and instructed him in all the sciences which Trismegistus afterwards taught the Egyptians. He now began to discern several marks, which he had not observed before, of an infinite Wisdom and Power diffused throughout all nature; and thereby perceived the weakness of human reason when left to itself and without instruction. He was astonished at his former ignorance, but his new discoveries produced new perplexities. One day, when Mercury was speaking to him of the noble defliny of man, the dignity of his nature, and the immortality which awaits him, he answered; If the great Ofiris ordains mortals to fo perfect a felicity, whence is it that they are born in such ignorance? Whence comes it that he does not hew himself to them, and dispel their darkness? Alas! if you had not come to enlighten me, I should have fought long without discovering the first Principle of all things, fuch as you have made him known to me. Upon this Mercury unfolded to him all the fecrets of the Egyptian Theology, in the following manner.

(a) The primitive state of man was very different

(a) See the Egyptian Theology, in the Dife. p. 323.

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from what it is at present. Without, all the parts of the universe were in a perfect harmony; within, all was in subjection to the immutable laws of reafon; every one carried his rule within his own breaft, and all the nations of the earth were but one republick of fages. Mankind lived then without discord, ambition, or pomp, in a perfect peace, equality and fimplicity: Each man however had his particular qualities and inclinations, but all inclinations were fubfervient to the love of virtue, and all talents applied to the discovery of truth; the beauties of nature, and the perfections of it's author, were the entertainment and study of the first men. The imagination prefented nothing then but just and pure ideas; the passions, being in subjection to reason, raised no tumult in the heart, and the love of pleasure was always regulated by the love of order. The God Osiris, the Goddess Isis, and their fon Orus, came often and converfed with men, and taught them all the mysteries of wisdom. This terrestrial life, how happy soever, was nevertheless but the infancy of our beings, in which fouls were prepared for a fuccessive unfolding of intelligence and happiness. When they had lived a certain time upon the earth, men changed their form without dying, and flew away to the stars, where with new faculties and new light they discovered new truths, and enjoyed new pleasures; from thence they were raised to another world, thence to a third, and so travelled through the immense spaces by endless metamorphoses.

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A whole age, and according to some, many ages passed in this manner; at length there happened a sad change both in spirits and in bodies. Typhon, chief of the Genii, and his companions had formerly inhabited our happy dwelling; but being intoxicated with pride, and forgetting themselves so far as to attempt to scale heaven, they were thrown

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down headlong, and buried in the centre of the earth. They came out of their abyfs, broke through the egg of the world, diffused the evil principle over it, and corrupted the minds, hearts and manners of it's inhabitants. The soul of the great Osiris forsook his body, which is NATURE, and it became a carcass. Typhon tore it in pieces, dispersed it's mem-

bers, and blasted all it's beauties.

From that time the body became subject to diseafes and to death, the mind to error and to passions; the imagination of man presents him now with nothing but chimeras; his reason serves only to contradict his inclinations, without being able to correct them; the greatest part of his pleasures are false and deceitful, and all his pains, even his imaginary ones, are real evils; his heart is an abundant fource of reftless defires, frivolous fears, vain hopes, diforderly inclinations, which fuccessively terment him; a crowd of wild thoughts and turbulent paffrom cause an intestine war within him, make him continually take arms against himself, and render him at the same time both an idolater and an enemy of his own nature. That which each man feels in himfelf, is a lively image of what paffes in human fociety. Three different empires are rifen in the world, and share among them all characters, the empire of Opinion, that of Ambition, and that of SENSUALITY: Error prefides in the first, force has the dominion in the fecond, and vanity reigns in the Such is the present state of human nature. The Goddess Isis goes over all the earth, seeking the dispersed, deluded souls, to conduct them back to the empyreum, while the God Orus continually attacks the evil Principle. It is faid, that he will at last re-establish the reign of Osiris, and will banish for ever the monster Typhon; until that time good Princes may alleviate the miseries of men, but they cannot entirely cure them. You, continued Mercury,

cury, are of the race of the ancient Kings of Egypt, and are destined by the great Osiris to reform that kingdom by your wise laws. He has preserved you only that you may one day make other men happy; you will very soon see your own country. He said, and of a sudden rose into the air, his body became transparent and disappeared by degrees like the morning star, which slies at the approach of Aurora. He had a crown upon his head, wings at his feet, and held in his hand a caduceus; upon his slowing robe were all the hieroglyphicks which Trisinegistus afterwards made use of to express the mysteries of

Theology and of nature.

Meris the first, who then reigned in Egypt, being admonished by the Gods in a dream of all that passed in the desert island, sent thither for the savage Philosopher, and perceiving the conformity between his flory and the divine dream, adopted him Trismegistus, after the death of that Prince, ascended the throne, and made Egypt for a long time happy by his wife laws. He wrote feveral books, which contained the divinity, philosophy and policy of the Egyptians. The first Hermes had invented the ingenious art of expressing all forts of founds by the different combinations of a few letters; an invention most wonderful for it's simplicity. but not sufficiently admired, because it is common. Besides this manner of writing, there was another, which was confecrated to divine things, and which few persons understood. Trismegistus expressed the virtues and the passions of the soul, the actions and attributes of the Gods, by the figures of animals, infects, plants, stars and divers other symbolical characters: Hence it is that we see sphinxes, serpents, birds and crocodiles in our ancient temples, and upon our obelisks; but they are not the objects of our worship, as the Greeks foolishly imagine. Trismegiftus concealed the mysteries of religion under hieroglyphicks F 4

roglyphicks and allegories, and exposed nothing to the eyes of the vulgar but the beauties of his morality. This has been the method of the sages in all times, and of the great legislators in all countries. These divine men were sensible that corrupted minds could have no relish for heavenly truths till the heart was purished from it's passions; for which reason they spread over religion a secret vail, which opens and vanishes when the eyes of the understanding are able to support it's brightness.

Cyrus perceived by this history of Hermes, that the Ofiris, Orus and Typhon of the Egyptians, were the same with the Oromazes, Mythras and Arimanius of the Persians; and that the Mythology of these two nations was founded upon the same principles. The notions of the Orientals were only more simple, clear and undisguised by sensible images; those of the Egyptians more allegorical, obscure

and wrapt up in fiction.

After Sonchis had discoursed with Cyrus in this manner, he conducted him to the temple, where he let him into all the ceremonies and mysteries of the Egyptian worship; a privilege which had never been granted before to any stranger, till he had gone through a fevere probation. The temple was confecrated to the Goddess Isis, and built in an oval form to represent the egg of the world; over the great gate was this infcription, (b) To THE GODDESS WHO IS ONE, AND WHO IS ALL. The altar was a great obelisk of porphyry, on which were ingraven feveral hieroglyphicks containing the fecrets of the Egyptian religion. Towards the top appeared three dark clouds, which feemed to meet in a point; somewhat lower a tree planted in a muddy marsh, upon whose branches, which reached up to the clouds, fat e

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⁽b) Inscription upon a temple of Isis, which is yet to be seen at Capua.

an hawk; by the fide of this tree was a winged globe with a ferpent coming out of it; at the bottom of all, a crocodile without a tongue hid itself in the waters of an abyss, a sphynx at the same time walking upon the furface. On one fide of this altar stood the statue of the Goddess, covered with a vail, upon which were represented the figures of the celestial and terrestrial bodies; on the other side was the statue of Harpocrates, holding one hand upon his mouth, and pointing to the Goddess with the

other (c).

The high-prieft, clothed in his pontifical robes, explained to Cyrus the meaning of these symbols, before he began the facrifice. We adore, faid he, no other but the great Ammon, that is to fay, the unknown God; we confider him fometimes as he is in himself, and at other times as manifested by nature. In the first sense we call him Eicton, Emeph, Ptha, Life, Light, and Love, all whose operations, thoughts and affections being concentred in himself, he remains in his folitary unity incomprehenfible to mortals; thus confidered (d) we adore him only by filence, or by the name of INCOMPREHENSIBLE DARKNESS thrice repeated; and we represent him by the clouds which you fee towards the top of the obelifk.

Then we confider him as he has manifested himfelf in the multiplicity of nature, by a diffusive Goodness that communicates itself every where, by a sovereign Wisdom which forms within itself the ideas of all things, and by an infinite Power that produces, animates, preserves and governs whatever has a

⁽c) These bieroglyphicks are all Egyptian, and are to be found, with the explications here given of them, in Plutarch, Jambliebus, Dammascius and Horus Apollo, quoted by Kir.ber and. Cudworth.

⁽d) This famous expression of the Egyptians is frese-ved by Dammascius.

being. We call these three forms of the divinity, Ofiris, Ifis, Orus, and we reprefent them by many different fymbols: Sometimes by an hawk, which having of all birds the most piercing eye and the most rapid flight, serves to express the divine intelligence and activity. This bird fits upon the top of a tree, to fignify that the Eternal Nature is infinitely exalted above matter, which is as dirt in compari-The globe fon of the pure essence of the Deity. denotes the indivisible Unity without beginning or end, the ferpent the fupreme Wisdom, and the wings that active Spirit which animates and gives life to The crocodile which appears under a deep waand without a tongue, represents the great Ofiris hidden in the abyss of nature, and doing all in a profound filence; but you fee walking upon the furface of this abyss a sphynx, which, being half man and half lion, fignifies the wisdom and strength of the two other principles. Laftly the Goddess Is covered with a vail, and having, as you see, this inscription on her pedestal, I AM ALL THAT IS, HAS BEEN, OR SHALL BE, AND NO MORTAL CAN REMOVE THE VAIL THAT COVERS ME, declares, that univerfal nature is but a vail which covers the Divinity, and that no one can behold the splendor of his pure and naked effence. The posture of the God Harpocrates denotes that we ought never to speak of the incomprehensible essence of Isis, but only of her manifestations. The Egyptians in all other places have forgotten the original and fublime meaning of these facred symbols; they adore the animals whose representations you see here, and pay contributions for their nourishment; but the inhabitants of Thebes refuse to do it; they acknowledge no mortal Gods, and adore but one fole Deity uncreated and eternal (e).

⁽e) See Plutareb in bis Is and Ofris.

Cyrus no fooner understood the meaning of these hieroglyphicks, but he was the more desirous of feeing the Egyptian ceremonies; and the facrifice While the victims were offering, and their blood streaming at the foot of the altar, there was heard the most delicious music: On a sudden the high-priest rising up, cried with a loud voice, Let us adore the great Ammon the unknown God, the incomprehenfible darkness; thrice he repeated these words, and thrice the people fell proftrate; the music stopped, an universal silence reigned, every one was afraid to breathe, left he should disturb the stillness and tranquillity of the place; then the voices joining the instruments, began this facred hymn, (f) Let us celebrate the praises of the immortal Isis, fhe is the mother of nature, the origin of all things, the fum of all the divine virtues, the uniform face of the Gods and Goddesses; by one single look she enlightens the stars; at her command foft zephyrs refresh the earth; she rules over the dismal and filent regions of hell; she cherishes mortals, and shews them the affection of a mother in their afflictions; she calms the tempests of fortune, she restrains the noxious influences of the stars; the cœlestial Deities prostrate themselves before her, the infernal powers obey her; all the universe adores her under different names, and by different rites. The fervice ended, forty priests walked two and two from the temple in procession, singing hymns in honour of the Gods (g): The high priest came last with Cyrus at his right hand, and Amenophis at his left, encompassed by a vast throng of people, who attended them in a respectful filence without tumult, and conducted the Prince back to the palace of the Pontif.

⁽f) See Cudw. p. 410.

⁽g) See Clem. Alex. Strom. 6. p. 633.

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Cyrus stayed fome days with Sonchis, and then prepared to pass into Greece. This country had filled all the East with the fame of her excellent laws, brave warriors, and wife philosophers. The Prince would gladly have engaged Amenophis to accompany him in his travels; and in order to prevail upon him, promifed that he would return by Babylon, and endeavour to perfuade Nabuchodonofor to alter his resolutions. O Cyrus, replied Amenophis, you are a stranger to the politicks of that conqueror; he refolves to have none but tributary Kings in Egypt mere flaves to his will; Amasis is a man for his purpose; Apries is dead, the race of our ancient King is extinct, the usurper governs with gentleness and moderation; Egypt is in peace and tranquillity, and there is no longer any pretence for revolting. I am going back to my folitude, where I shall find those pure pleafures, which are not to be met with at the courts of Kings, nor in the hurry of business. Go, Prince, go render yourfelf worthy to accomplish the Oracles; and never forget in the midst of your succeffes that you have feen a Monarch, who was heretofore triumphant and glorious, driven on a fudden from his throne, and become the fport of fortune. They parted foon after; Amenophis returned to his former folitude in Arabia, and Cyrus left Egypt without feeing Amasis, whose character and usurpation he abhorred.

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TRAVELS

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FOURTH BOOK.

YRUS refolving to go the shortest way into Greece, went down the Nile from Memphis to the mouth of that river, and embarked upon the Great Sea in a Phœnician vessel, that was bound for Argolis. Araspes, during the voyage, was fometimes fad and thoughtful, which Cyrus perceiving, asked him the reason. Araspes answered, You are a Prince, I dare not speak my heart to you. Let us forget the Prince, faid Cyrus, and converse like friends. Well then, faid Araspes, I obey: Every thing which Amenophis has faid upon the instability of the heart of man in friendship, terrifies me; I often feel those contrarieties he has spoken of; your manners, which are too averse to pleafure, fometimes offend me; and, without doubt, my imperfections make you uneafy in their turn; how unhappy should I be, if this difference of character could alter or diminish our friendship. All men have their frailties, replied Cyrus; whoever look for a friend without imperfections, will never find what he feeks; we are not always equally content with ourselves, how should we be so with our friend? We love ourselves nevertheless with all our faults, and we ought to love our friend in like manner; you have your failings, and I have mine, but our candour in mutually confessing our errors, and our indulgence in excusing each other, ought to remove your fears of any breach in our friendship. It is treating one's friend like another felf, thus to shew him our foul quite naked, and this ingenuity makes all imperfections vanish. With other men it is sufficient to be sincere by never affecting to appear what we are not; but with a friend we must be simple, so

as to shew ourselves even such as we are.

Cyrus then changed the conversation, and discourfed with his friend of all they had feen in Egypt: When he had dwelt a good while upon the beauties of that country, it's revolutions, sciences, religion and form of government, he thus concluded: I admire the wisdom of all the laws of ancient Egypt, except that which forbids the Egyptians to quit their paternal professions; this law ought to have exceptions: We fee in almost all countries and all ages, that the greatest men have not always had the advantage of an high birth. There are in all flates superior genius's that would be rendered useless if confined to the sphere in which they were born; in political establishments we should avoid every thing whereby nature may be confirained and genius cramped. The noblest prerogative of a King is to be able to repair the injustice of fortune, by doing justice to merit.

While a favourable wind filled the fails, Araspes, calling to mind the notions of Zoroaster and the Magi, discoursed with Cyrus upon all the wonders which are discoverable in the vast empire of the waters; of the conformation of it's inhabitants, which is suited to their element; of the use of their fins, which they employ sometimes as oars to divide the water, and sometimes as wings to stop themselves by extending them; of the delicate membranes which

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which they have in their bodies, and which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the water; of the admirable structure of their eyes, which are perfectly round, to refract and unite more readily the rays of light, without which they could not see in the humid element. After this they discoursed of the beds of falts and bituminous matter. hid in the bottom of the fea. The weight of each particle of these salts is regulated in such a manner, that the fun cannot draw them upwards; whence it is, that the vapours and rains which fall again upon the earth, not being overcharged with them, become plenteous fources of fresh water. Then they reasoned upon the ebbing and flowing of the tide. which are not fo discernible in the Great Sea as in the Ocean: of the influence of the moon which causes those regular motions, and of the distance and magnitude of that planet, which are wifely adjusted to answer all our wants; if it were bigger or nearer to us, or if there were many of them, the pressure being thereby augmented would raise the tides too high, and the earth would be every moment overflowed by deluges; if there were no moon, or if it were less or at a greater distance, the Ocean would foon become a mass of stagnated waters, and it's pefliferous exhalations diffusing themselves every where, would destroy plants, beaits and men. At length they came to discourse of that sovereign Power, which has disposed all the parts of the universe with so much symmetry and art.

After some days failing the vessel entered the Saronic gulph, and soon arrived at Epidaurus, from whence the Prince made haste to get to Sparta. This samous city was of a circular form, and resembled a camp. It was situated in a wild and barren valley, through which the Eurotas slows, an impetuous river which often lays waste the whole country by

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it's inundations. This valley is hemmed in on one fide by inaccessible mountains, and on the other side by little hills, which scarcely produced what was necessary to supply the real wants of nature. The situation of the country had contributed very much to the warlike and savage genius of it's inhabitants.

As Cyrus entered the city he beheld only plain and uniform buildings, very different from the stately palaces he had feen in Egypt; every thing still fpoke the primitive simplicity of the Spartans: But their manners were upon the point of being corrupted under the reign of Ariston and Anaxandrides, if Chilo one of the feven fages of Greece had not prevented it. These two Kings of the ancient race of the Heraclides, shared the sovereign power between them; one governed the state, the other commanded the troops. They received Cyrus with more politeness than was usual for the Spartans to fhew to strangers. They seemed to have very little curiofity about the manners, fciences and customs of other nations, their great concern was to make the Prince of Persia admire the wisdom of their law-giver, and the excellence of his laws. To this end they presented Chilo to him. This Philosopher had by his talents acquired great credit with the Kings, the fenate and the people, and was looked upon as a fecond Lycurgus; nothing was done at Lacedæmon without him. The Spartan Sage, in order to give Cyrus a lively notion of their laws, manners and form of government, first led him to the council of the Gerontes, instituted by Lycur-This council, where the two Kings prefided, was held in a hall hung with mat, that the magnificence of the place might not divert the fenators attention. It confifted of about forty persons, and was not liable to that tumult and confusion which frequently reigned in the debates of the people at Athens.

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FOURTH BOOK. 113

Till Lycurgus's time the Kings of Sparta had been absolute: But Eurytion, one of those Kings, having vielded fome part of his prerogatives to please the people, a republican party was thereupon formed, which became audacious and turbulent. The Kings would have refumed their ancient authority, but the people would not fuffer it; and this continual flruggle between opposite powers rent the state to pieces. To establish an equal balance of the regal and popular power, which leaned alternately to tyranny and anarchy, Lycurgus, in imitation of Minos, instituted a council of twenty eight old men, whose authority keeping a mean betwixt the two extremes, delivered Sparta from it's domestic dissentions. An hundred and thirty years after him, Theopompus having observed, that what had been resolved by the Kings and their council, was not always agreeable to the multitude, established certain annual magistrates called Ephori, who were chosen by the people, and confented in their name to whatever was determined by the King and Senate; each private man looked upon these unanimous resolutions as made by himself; and in this union of the head with the members confifted the life of the body politic at Sparta.

After Lycurgus had regulated the form of government, he gave the Spartans such laws as were proper to prevent the disorders occasioned by avarice, ambition and love. In order to expel luxury and envy from Sparta, he resolved to banish for ever both riches and poverty. He persuaded his countrymen to make an equal distribution of all their wealth and of all their lands, decried the use of gold and silver, and ordained that they should have only iron money, which was not current in foreign countries. He chose rather to deprive the Spartans of the advantages of commerce with their neighbours, than to expose them to the missortune of bringing home

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from other nations those instruments of luxury which

might corrupt them.

The more firmly to establish an equality among the citizens, they ate together in public halls; each company had liberty to choose it's own guests, and no one was admitted there but with the confent of the whole, to the end that peace might not be difturbed by a difference of humours; a necessary precaution for men naturally fierce and warlike. Cyrus went into these public halls, where the men were feated without any diffinction but that of their age; they were furrounded by children who waited on them: Their temperance and aufterity of life was fo great, that other nations used to fay, It was better to die, than to live like the Spartans. During the repail they discoursed together on grave and serious matters, the interests of their country, the lives of great men, the difference between a good and bad citizen, and of whatever might form youth to the tafte of military virtues. Their discourse contained much sense in few words, for which reason the Laconic flyle has been admired in all nations; by imitating the rapidity of thought, it faid all in a moment, and gave the hearer the pleasure of discovering a profound meaning which was unexpressed; the graceful, fine and delicate turns of the Athenians were unknown at Lacedæmon; the Spartans were for strength in the mind as well as in the body.

Upon a folemn festival, Cyrus and Araspes were present at the assemblies of the young Lacedæmonians, which were held within a large inclosure, surrounded with divers seats of turf raised one above another, in form of an amphitheater. Young girls almost naked contended with boys in running, wrestling, dancing, and all forts of laborious exercises: The young men were not permitted to marry any but such as they had vanquished at these games. Cyrus was shocked to see the liberty which reigned in

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FOURTH BOOK. 115

these public assemblies, between persons of different sexes, and could not forbear representing it to Chilo. There seems, said he, to be a great inconsistency in the laws of Lycurgus; his aim was to establish a republic which should consist only of warriors, inured to all forts of labours, and at the same time he made no scruple to expose them to sensuality,

the most effectual means to fink their courage.

The defign of Lycurgus in inftituting these festivals, replied Chilo, was to preserve and perpetuate military virtue in his republic. That great law-giver was well acquainted with human nature; he knew what influence the inclinations and dispositions of mothers have upon their children; his intention was to make the Spartan women heroines, that they might bring the republic none but heroes. Besides, continued Chilo, gross fenfuality and delicate love are equally unknown at Lacedæmon; it is only in these public festivals that the familiarity which so much offends you is allowed. Lycurgus thought it possible to deaden the fire of voluptuous desires, by accustoming the eye sometimes to those objects which excite them. At all other times the women are very referved; nay by our laws new married persons are permitted to fee one another but rarely, and that in private; and thus our youth are formed to temperance and moderation, even in the most lawful pleafures. By this means also are prevented those difgusts which frequently arise from the permission of an unbounded liberty in the marriage state. The constraint which the Spartans are under keeps up the ardor of their first flame; so that marriage does not make them cease to be lovers. On the other hand, stoln amours and jealousy are banished from Sparta; husbands who are fick, or advanced in years, lend their wives to others, and afterwards take them again without scruple. Wives look upon themselves as belonging to the state more than to their husbands. The

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The children are educated in common, and often without knowing any other mother than the repub-

lic, or any other fathers than the fenators.

Here Cyrus, struck with a lively remembrance of Cassandana and of the pure pleasures of their mutual love, fighed within himself, and felt an abhorrence of these odious maxims. He despised effeminacy, but he could not relish the favage fierceness of the Spartans, which carried them to facrifice the sweetest charms of fociety to ambition, and to think that military virtues were inconfiftent with tender passions; however, as he was fenfible that Chilo would little understand what he meant by these-delicate sentiments, he contented himself with saying: Paternal love feems to me a fource of great advantages to a state: Fathers are careful of the education of their children, and this education obliges children to gratitude; these are the original bands of society. Our country is nothing else but many families united; if family-love be weakened, what will become of the love of one's country, which depends upon it? Ought we not to be afraid of fuch establishments as deftroy nature, under pretence of improving it? The Spartans, answered Chilo, all constitute but one fa-Lycurgus had experienced, that fathers are mily. often unworthy, and children ungrateful; that both are wanting to their reciprocal duties, and he therefore trusted the education of the children to a number of old men, who, confidering themselves as the common fathers, have an equal care of all.

In reality, children were no where better educated than at Sparta: They were chiefly taught to obey, to undergo labour, to conquer in combats, and to face pain and death with courage. They went with their heads and feet naked, lay upon rushes, and ate very little; and this little they were obliged to procure by dexterity in the public banqueting rooms. Not that the Spartans authorized thefts and

robberies,

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robberies, for as all was in common in that republic, those vices could have no place there; but the defign was to accustom children who were destined for war, to surprise the vigilance of those who watched over them, and to expose themselves couragiously to the severest punishments, in case they failed of that

dexterity which was exacted of them.

Lycurgus had remarked, that subtile speculations, and all the refinements of science, served often only to spoil the understanding and corrupt the heart; and he therefore made little account of them. Nothing however was neglected to awaken in children the taste of pure reason, and to give them a strength of judgment; but all kinds of studies, which were not serviceable to good manners, were looked upon as useless and dangerous occupations. The Spartans were of opinion, that in the present state of human nature, man is formed rather for action than knowledge, and better qualified for society than contem-

plation.

Cyrus went afterwards to the Gymnafia, where the youth performed their exercises; Lycurgus had renewed the Olympic games instituted by Hercules. and had dictated to Iphitus the statues and ceremonies observed in them. Religion, warlike genius and policy, all contributed to perpetuate the custom of folemnizing these games; they served not only to do honour to the Gods, to celebrate the virtues of heroes, to prepare the body for the fatigues of a military life, but also to draw together from time to time in the fame place, and unite by common facrifices, divers nations whose strength was in their union: The Spartans employed themselves in no fort of labour but the exercises necessary to qualify them to dispute the prizes in the Olympic games. The Helots, who were their flaves, manured their lands, and were the only mechanics among them; for they efteemed every employment as mean and ignoble,

which

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which regarded only a provision for the body.

Cyrus, having learned this maxim of the Lacedæmonians, faid to Chilo: Agriculture and the mechanic arts appear to me absolutely necessary to preserve the people from idleness, which begets discord, effeminacy and all the evils destructive of society: Lycurgus feems to depart a little too much from nature in The tranquillity and fweet leifure of a all his laws. rural life, replied Chilo, were thought by Lycurgus to be contrary to a warlike genius; besides the Spartans are never idle; they are continually employed in all those exercises that are images of war, in marching, encamping, ranging armies in order of battle, defending, attacking, building and destroying By this means a noble emulation is kept up in their minds without enmity, and the defire of conquest preserved without shedding blood: Every one disputes the prize with ardor, and the vanquished take a pride in crowning the victors; the pleasures which accompany these exercises make them forget the fatigue, and this fatigue prevents their courage from fuffering any prejudice in times of peace (a).

This discourse raised in Cyrus a curiosity to know the military discipline of the Spartans, and he soon found an opportunity to inform himself in it. The Tegeans, who inhabited a part of Peloponnesus, having entered into a league with several cities of Greece had raised troops, and were coming to attack the Spartans upon their frontiers. The latter prepared to repulse the enemy, and Cyrus resolved to signalize his courage on this occasion, but he would first know the reasons of the war, and Chilo explained them to

him in the following manner.

The Spartans, faid he, being arrived to a flourishing condition by a strict observance of the laws of Lycurgus, laid a scheme first to make themselves masters

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⁽a) See Tourreil's Pref. Hift. aux Phillip. de Demoft.

of Peloponnesus, and then of all Greece. Courage and fuccess begot in them a thirst of dominion, contrary to the original defign (a) of our great law-giver: His intention of forming a republic of warriors, was not to disturb the peace of other cities, but to preferve his own in union, independence and liberty. That we might never entertain the unjust ambition of making conquests, he forbad us the use of money. commerce and fleets, three helps absolutely requisite for those who set up for conquerors. The Lacedæmonians therefore departed from the spirit of Lycurgus, when they refolved to attack their neighbours; their first design was to fall upon the Arcadians, but having confulted the oracle of Delphos, the Pythian priestess advised them to turn their arms against the Tegeans. The Spartans, depending on a deceitful oracle, marched out of their city, and carried chains with them in full affurance of reducing their enemies to flavery. Several battles were fought without victory's declaring for either fide. At length, in the beginning of the present reign, our army was put to flight; our prisoners loaded with the same chains which we had prepared for the Tegeans, were yoked like beafts, and condemned to draw the plough. The bad conduct of our Princes was the fource of these calamities: I should be far from discovering to you their faults if they had not had the courage to correct them.

Ariston, who governed the state, was naturally of a sweet disposition, assable and beneficent; he put an equal considence in all those who were about him; Anaxandrides who commanded the troops was of a quite contrary character, dark, suspicious and distrustful. Prytanis the favourite of Ariston had been educated at Athens, and had given himself up to pleasure; having a great deal of sine wit, he had the

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fecret of making even his faults agreeable; he knew how to suit himself to all tastes, and to all characters; he was sober with the Spartans, polite with the Athenians, and learned with the Egyptians; he put on all shapes by turns, not to deceive (for he was not ill-natured) but to gratify his prevailing passion, which was the desire of pleasing, and of being the idol of men; in a word, he was a compound of whatever is most agreeable and irregular; Ariston loved him, and was entirely governed by him. This favourite led his master into all forts of voluptuousness; the Spartans began to grow effeminate; the King bestowed his favours without distinction or discernment.

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Anaxandrides observed a quite different conduct, but equally ruinous to the state; as he knew not how to diffinguish sincere and honest hearts, he believed all men false, and that those who had the appearances of probity were only greater hypocrites than the rest. He entertained suspicions of the best officers of his army, and especially of Leonidas, the principal and most able of his generals, a man of strict honour and diftinguished bravery. Leonidas loved virtue fincerely, but had not enough of it to bear with the faults of other men; he despised them too much, and was regardless both of their praises and favours; he humoured neither princes nor their courtiers; his hatred of vice was fuch, that it rendered his manners fierce and rugged, like those of the first Spartans; he looked for perfection in every body, and as he never found it, he had no intimate friendthip with any person; no body loved him, but all efteemed and feared him; for he had all those virtues which make men most respected and most avoided. Anaxandrides grew weary of him and banished him; thus did this Prince weaken the strength of Sparta, while Ariston corrupted her manners.

Our enemies drew advantage every day from these divisions

divisions and disorders. Perceiving the misfortunes which threatned our country, I went to the young Princes, and spoke to them in the following manner; My age, my long fervices, and the care I have taken of your education, give me a right to tell you freely, that you both ruin yourselves by contrary faults; Ariston exposed himself to be often deceived by flattering favourites, and you, Anaxandrides, expose yourfelf to the misfortune of never having a true friend. To treat men always with the utmost rigour they deferve, is brutality and not justice; but on the other hand to have fo general a goodness, and such an easiness of temper as not to be able to punish crimes with firmness, or to reward merit with distinction, is not a virtue but a weakness, and is frequently attended with as bad confequences as feverity and ill nature itself. As for you, Anaxandrides, your distrust does more hurt to the state than the too easy goodness of Ariston. Why do you entertain a diffidence of men upon bare furmifes, when their talents and capacities have rendered them necessary to you? When a Prince has once honoured a minister with his confidence, for good reasons, he ought never to withdraw it without manifest proofs of perfidiousnefs. It is impossible for him to do every thing himfelf, and he must therefore have the courage to hazard sometimes the being deceived, rather than miss the opportunities of acting; he should know how to make a wife use of men, without blindly yielding himself up to them like Ariston; there is a medium between an excessive diffidence, and a blind confidence; without this medium no government can long fubfift. Reflection and experience rectified by degrees the faults of Arifton, and he difmiffed Prytanis; but the morose temper of Anaxandrides could be corrected only by misfortunes; he was often defeated in his wars with the Tegeans, and at length found the necessity of recalling Leonidas. Our troops fince fince that time have been more successful; we have recovered our prisoners and obtained several victories; but these advantages have made the Tegeans more jealous of us, and we are become the object not only of their hatred, but of that of all the Greeks.

Cyrus listened with attention to this account given him by Chilo, and then faid to him, looking upon Araspes: The History of your Kings will be an eternal lesion to me, to avoid two faults very common with Princes. As for the rest, I observe that the republic of Sparta is like a camp always fublifting, an affembly of warriors always under arms; how great a respect soever I have for Lycurgus, I cannot admire this form of government. You assure me that your law-giver in constituting fuch a republic had no other defign but to preferve it in union and liberty; but would a legislator who has only these pacific views banish from a state all " other professions except that of war? Would he enjoin that no member of it should be bred to any other exercise, study or occupation, but that of making himself dexterous in destroying other men? Lycurgus has indeed prohibited the use of money, commerce and fleets, but are these necessary to the conquest of Greece? I rather believe, that he made these prohibitions only out of policy, in order to conceal from the neighbouring cities his ambitious defigns, hinder the Spartans from becoming foft and luxurious, and deprive them of the means of dividing their forces by foreign and distant wars (a). Your law-giver has again departed both from nature and justice; when he accustomed each private citizen to frugality, he should have taught the whole nation to confine her ambition. An able politician ought to provide not only for the liberty of his own

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fate, but for the fafety of all the neighbouring ones. To fet ourselves loose from the rest of mankind, to look upon ourselves as made to conquer them, is to arm all nations against us. Why don't you reform these unjust maxims? Why don't you put an end to the war? Why have you not recourse to the supreme council of the Amphictions to terminate your differences with the Tegeans? The reason, replied Chilo, is the obstinacy of the Tegeans: they are fo enraged against us, that they refuse to submit to the arbitration of that council: they breathe nothing but our destruction; they have engaged feveral cities of Peloponnesus in a league against us. The notion which is entertained of our defigning to conquer all Greece has excited the hatred and diffrust of our neighbours. Such is

the prefent state of Sparta.

Not many days after this, the Lacedæmonians, having advice that the Tegeans were advancing towards their frontiers, marched out of Sparta to give them battle. Anaxandrides appeared at their head in his military habit, his casque was adorned with three birds, of which that in the middle was the crest, upon his cuirass he bore the head of Medusa. all the infignia of the God Mars were reprefented upon his shield, which was an hexagon; and he held in his hand a ftaff of command. Cyrus marched by his fide; his buckler refembled that of Achilles; upon his cafque was an eagle, whose plume and tail overspread his shoulders; upon his cuirass was engraven in bas-relief the Goddess Pallas wife and warlike, to express the inclinations of the Prince. Araspes and Leonidas less magnificently accoutred accompanied the two Princes, who thus left the city followed by the Lacedæmonian troops. The whole army formed into a square battalion, a double rank of cavalry inclosed a third rank of archers, which encompassed three inner ranks of pike-

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THE TRAVELS OF CYRUS.

men and flingers, and left an empty space in the centre of the provisions, ammunition and baggage. All the foldiers marched to the found of flutes, and finging the hymn of Castor. The Spartan general. knowing how fond the Prince of Persia was of information, entertained him in the way after the fol-

lowing manner.

Greece is divided into feveral republicks, each of which maintains an army in proportion to it's extent. We do not affect to bring prodigious armies into the field like the Afiaticks, but to have welldisciplined troops; numerous bodies are difficult to manage, and are too expensive to a state; our invariable rule is to encamp fo, that we may never be obliged to fight against our will; a small army well practifed in war may, by entrenching itself advantageously, oblige a very numerous one to disperse it's troops, which would otherwife foon be destroyed for want of provisions. When the common cause of Greece is to be defended, all these separate bodies unite, and then no state dare attack us. At Lacedæmon all the citizens are foldiers; in other republics, the dregs of the people are not admitted into the foldiery, but the best men are chosen. out for the army, such as are bold, robust, in the flower of their age, and inured to laborious occupations; the qualities required in their leaders are birth, intrepidity, temperance and experience; they are obliged to pass through the most rigid trials, before they can be raised to a command; they must have given fignal proofs of all the different forts of courage, by greatly enterprising, executing with vigour, and above all by shewing themselves superior to the most adverse fortune. By this means each republic has always a regular militia, able officers, foldiers well disciplined and inured to fatigues. The Spartans in time of war abate somewhat of the severity of their exercises and austerity of life; we

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are the only people in the world to whom war is a kind of repose; we then enjoy all those pleafures which are forbidden us in time of peace. Upon a day of battle we dispose our troops in such a manner, that they do not all fight at once like the Ecyptians, but fucceed and support one another without confusion. We never draw up our men in the fame manner as the enemy, and we always place our bravest foldiers in the wings, that they may extend themselves and enclose the opposite army. When the enemy is routed, Lycurgus has required us to exercise all acts of clemency towards the vanquished, not only out of humanity but policy; for hereby we render our enemies less fierce. The hope of being well treated, if they furrender their arms, prevents their giving way to that desperate fury which often proves fatal to the victorious.

While Leonidas was speaking, they arrived in the plain of Mantinea, where they discovered the camp of the Tegeans, which was covered on one fide by a forest, and on all the other by a terrais, with parapets, palifadoes and towers at certain distances, Anaxandrides encamped on the banks of the river Eurotas: Leonidas gave orders, and immediately the foldiers hung their cafques on their pikes fluck in the ground, and fell to work without putting off their cuirasses. The river made the camp inaccesfible on one fide, the other three were furrounded by lines of circumvallation; the waters of the Eurotas quickly filled the ditches; portable houses were erected, the different quarters of the officers regularly disposed, the cavalry put under shelter, a moveable city was raifed with four gates, feveral large fireets croffed one another, and had likewife a communication by others that were lefs.

The river Eurotas ran between the two camps, and was a fecurity against any surprise: Leonidas took this opportunity to shew Cyrus the military

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exercise in use among the Greeks, and made his troops often pass in review before the Prince: They were divided into divers bodies of horse and foot; at their head were the Polemarchi, and the commanders of the several corps. The soldiers were clothed in red, that in the heat of action the sight of their blood might not terrify either the wounded or their companions (b). Upon the least signal of their commanders, the different cohorts separated, re-united, extended themselves, doubled, opened, closed their ranks and ranged themselves by various evolutions and windings into perfect squares, oblong squares, lozenges and triangular sigures.

The Spartans waited several days in their camp to take advantage of the enemy's motions. In the mean time divisions arose among the allies; the wisest of them desired peace, but the greater number were eagerly bent on war. Cyrus, understanding their dispositions, offered to go in person to the camp of the Tegeans, and speak with their leaders. The King consented, and the young Prince passed the Eurotas, and advanced to the consederates; their chief officers assembled about him, and he addressed

them in the following manner.

People of Greece, I am a stranger, the desire of knowing your laws, sciences and military discipline has engaged me to travel among you. Your wit is every where extolled, but I cannot admire your wisdom. The Spartans would be much in the wrong to make any attempt upon your liberties, but neither is it just in you to endeavour their destruction. They are not asraid of war, they love fatigues and dangers, and are prepared for all events; but they don't refuse to grant you peace upon honourable conditions. I understand that you have in Greece a wise council, whose business it is to ter-

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minate the differences that arife between your cities. Why have you not recourse to this council! The mutual war you make upon each other, and your domestick jealousies, will weaken you by degrees, and you will fall a prey to some conqueror emboldened

by your divisions.

All the old men looked upon one another while he was speaking, and seemed to approve of what he faid; their General, on the contrary, fearing lest the Prince's advice should be followed, murmured within himself; he was a young impetuous hero, a martial fire sparkled in his eyes, he had a sprightly, mafculine and captivating eloquence, capable of inspiring courage into the most timorous. When Cyrus had done speaking he raised his voice and answered him thus. Whoever you are, O stranger, you are unacquainted with the boundless ambition of the Spartans; their fundamental constitution tends to destroy all the neighbouring states. Lycurgus their law-giver laid the foundations in Lacedæmon of an universal monarchy, and inspired his countrymen with a defire of domination, under pretence that Greece cannot maintain her freedom and independency while divided into so many petty republicks, Ever fince that time the avaricious Spartans are greedy of what they have not, while they refuse themselves the enjoyment of what they have: When they are weakened and brought low, they moderate their ambitious defires; but they have no fooner recovered their strength, than they return to their old maxims; we can have no fecurity but in their total destruction. Scarce had he pronounced these words, when a confused murmur rose among the soldiers, the fire of discord was kindled anew in their breafts, and they all cried out, war, war, let the Spartans be destroyed.

Cyrus perceiving the fury which animated them, and that they would no longer hearken to him, re-

turned to the camp of the Lacedæmonians. They immediately called a council of war, and it was refolved to attack the enemy in their entrenchments. Cyrus offered to pass the river at the head of a chofen body of cavalry, and this being agreed to, he waited for night to put his defign in execution; he passed without any opposition; and at break of day the infantry followed him on rafts and buck-skin boats. The Tegeans taking the alarm left their camp and drew up in battalia. The two armies advanced with their pikes ported, each phalanx in the closest order, buckler stuck to buckler, helmet to helmet, man to man; the battle began; the left wing of the Lacedæmonians commanded by Cyrus quickly broke the right wing of the Tegeans; Araspes pursued the fugitives warmly, and put them out of a condition to rally; they fled to a neighbouring fortress. Cyrus returned with his troops to fustain the center of the Spartan army which began to give way; but while he was putting the enemy Into disorder, the right wing of the Spartans fled before the left of the allies; Leonidas who commanded it gained an eminence, from which he could discover all that passed; when he saw the happy fuccess of Cyrus's skill and bravery, he encouraged his men, rallied them and returned to charge the enemy. The Tegeans, finding themselves attacked both in front and rear, dispersed and fled, and were almost all cut in pieces or taken prisoners: The few that escaped in the night took refuge in the same fortress with the others.

The battering engines and other machines, which have fince been used in attacking of towns, were not then known to the Greeks; on these occasions they disposed their men in a certain form which they called a Tortoise (c). The next day Leonidas gave

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⁽c) Xehavn, invented by Artemon of Clazomene.

the word of command, the Spartans drew up and marched to the fortress; the foremost ranks covered themselves with their square bucklers, the rest raised them over their heads, pressed them against one another, and then gradually bending formed a kind of sloping roof impenetrable to arrows. A triple stage of this fort raised the assailants to the height of the walls. The besieged rained down a shower of stones and darts; but in the end the besiegers made themselves masters of the fortress. Four thousand Tegeans were slain in the two actions, and three thousand

taken prisoners.

After the battle a new council of war was called. Leonidas by the King's order made encomiums upon Cyrus in prefence of all the commanders, and ascribed the victory to his conduct and courage. All the foldiers fent up shouts of joy, and looked upon the Prince of Perfia as a divine man fent by the Gods to fave Sparta in her weak and tottering condition. It was afterwards proposed in the council to carry the Tegean prisoners to Lacedæmon, and to treat them like flaves, as they had done the Spartans. Cyrus then rose up in the midst of the affembly, a divine fire darted from his eyes, wisdom descended into his heart, and he said : You are going, in my opinion, to violate one of the principal and wifest laws of Lycurgus; he has enjoined you to treat the vanquished with clemency; the right of conquest even in a lawful war is the least of all rights, and is never just but when it is made use of to render the conquered happy. A conqueror who feeks only to domineer, ought to be deemed an usurper upon the rights of nations, and an enemy of mankind who sports with their miseries to gratify his brutal and unnatural passions. It is by reason alone that man should subdue man; no one deserves to be a King but he who engages in the toils of empire, and subjects himself to the slavery of govern-G 5 mg.

ing purely out of compassion to men incapable of governing themselves. If therefore you defire to become masters of Greece, let it be only by shewing yourselves more humane, and more moderate than all the other cities. The rest of the Grecian states, when they see your wisdom, your courage, and your excellent laws, will be eager to put themfelves under your protection, and with emulation fue to be received as members of your republic. It is by this means that you will sweeten all minds, and captivate all hearts. Anaxandrides influenced by this discourse granted peace, on condition that the Tegeans should for the future be tributary to Lacedæmon. He detained the chief men among them as hostages, and carried them to Lacedæmon, where he granted them all the privileges of citizens.

Cyrus at his return to Sparta revolved in his mind all that he had feen and heard, and formed great ideas relating to the art of war, which he refolved to improve one day in Persia. After he had thoroughly studied the laws, manners and military discipline of the Spartans, he left Lacedæmon to visit the other republics of Greece. Chilo and Leonidas conducted him to the frontiers of their country. He fwore an eternal friendship to them, and promifed to be always a faithful ally of their republic; and he was true to his word, for the Persians had never any war with the Greeks in that conqueror's

time.

Cyrus resolved before he left Peloponnesus, to visit all it's principal cities. He went first to Argos, then to Mycenæ, afterwards to Sicyon, and at length flopt at Corinth, which was the most flourishing republic of Greece, after those of Sparta and Athens. As he enter'd the town, he beheld with furprise all the people in mourning; feveral players upon flutes marched at the head of a funeral procession, and increased the publick forrow by their plaintive sounds: Forty

Forty young girls bare-footed, their hair disheveled, and clothed in long white robes surrounded the bier, and melted into tears while they sung the praises of the dead; a little after followed the soldiers with a slow pace, a sorrowful air, their eyes upon the ground and their pikes reversed; at their head marched a venerable old man; his noble and military air, his tall and majestic stature, and the bitter grief that was painted upon his sace, drew the attention of Cyrus. The young Prince having asked his name, understood that it was King Periander, who was

conducting his fon Lycophron to his tomb.

Cyrus and Araspes joined themselves with the crowd, which was going to a fortrefs called Acro-Corinthus; it was built upon the fummit of an high mountain, from whence might be feen the Ægean and Ionian feas; for which reason it was called The Eye of Greece. Being come to the fortress, which was the burial place of the Kings, Periander first of all powered wine, milk and honey upon the body of his fon; he then lighted with his own hands the funeral pile, upon which had been poured incense, aromatics and odoriferous oils; he remained mute, immoveable, and with his eyes drowned in tears. while the devouring flames confumed the body; after having sprinkled the yet smoking ashes with perfumed liquors, he gathered them together into a golden urn, and then making a fign to the people that he was going to speak, he thus broke silence. People of Corinth, the Gods themselves have taken care to revenge you of my usurpation, and to deliver you from flavery; Lycophron is dead, my whole race is extinct, I will reign no longer; countrymen, refume your rights and your liberties. As foon as he had faid these words, he ordered all the assembly to retire, cut off his hair to denote his forrow, and that himself up in the tomb with his son. Cyrus. being extremely affected with this fight, was very defirous G 6

desirous to learn the reason of it, and he received the following account; (d) Corinth was at first governed by Kings, but monarchy being abolished, Prytanes or annual magistrates were established in their place. This popular government continued for a whole age, and Corinth was daily increasing in wealth and fplendor, when Cypfelus, the father of Periander, usurped the regal authority. Having reigned above thirty years, and his passions being fatisfied, he began to be troubled with remorfe. Reafon refumed it's empire, he reflected with horror upon the crime he had committed, and refolved to free the Corinthians from their flavery; but death prevented him. A little before he expired, he called Periander to him, and made him fwear to restore his countrymen their liberty. The young Prince blinded by his ambition quickly forgot his oath; and this was the fource of all his misfortunes. The Corinthians fought to dethrone him, and rose in arms against him several times; but he subdued the rebels, and firengthened his authority more and more. His first wife being dead, he, in order to secure himself against these popular insults, courted an alliance with Melissa heires of Arcadia, and married her; she was the most beautiful Princess of her time, a woman of consummate virtue and great courage.

Several years after this marriage, Periander declared war against the Corcyreans, and put himself at the head of his troops. The Corinthians in his absence revolted anew. Melissa shut herself up in the fortress, vigorously sustained the siege of it, and sent to demand succour of Procles tyrant of Epidaurus, who had always seemed a faithful ally of Periander. Procles, who had long formed a project of extending his dominion over all Greece, took

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⁽d) See Herod, lib. 3. and Diog, Laertius's life of Periander. advantage

advantage of this juncture to feize upon Corinth; he confidered it as a city very proper to be the capital of a great empire; he came before it with a numerous army, and made himself master of it in a few days. Melissa, who was ignorant of his designs, opened the gates of the fortress, and received him as her deliverer, and the friend of her husband. The tyrant, seeing himself Master of Corinth, established his residence there, and gave Periander to understand that he must content himself with reigning at Corcyra, which this Prince had just con-

quered.

Meliffa quickly found that usurpation was not the only crime of which Procles was guilty. He had entertained a violent passion for her, and he tried all means to fatisfy it: After having in vain employed both careffes and threatnings, he inhumanly caused her to be shut up with her son Lycophron in a high tower, fituated upon the borders of the fea. In the mean while Periander was informed of Procles's treachery, and of his love for Melissa; he was at the same time assured, that she had not only favoured the perfidious defigns of the tyrant, but that she answered his passion. The King of Corinth listened too readily to these calumnies; possessed with the rage of jealoufy he equipped a great fleet, and embarked for Corinth before Procles could put himself in a posture of defence. He was just entering the port when a violent florm rose and dispersed his thips. Melissa knew not the sentiments of Periander, and was already bleffing the Gods for her approaching deliverance, when she saw part of the fleet perish before her eyes; the rest being driven on the coast of Africa were there cast away; the only veffel that escaped the fury of the tempest, was that where Periander was on board.

He returned to Corcyra, where he fell into a deep melancholy; his courage had enabled him to bear up under the loss of his dominions, but he could not support the thoughts of Melissa's imagined crime. He had loved her, and her only; he sunk under the weight of his grief, and his mind was disturbed to a

degree of distraction.

In the mean while Melissa, who was still shut up in the tower, believed Periander dead, and wept bitterly for him; she saw herself exposed afresh to the infults of a barbarous Prince, who could commit the greatest crimes without horror. While she was imploring the help of the Gods, and conjuring them to protect her innocence, the person under whose charge Procles had left her, being touched with her misfortunes, informed her that Periander was living, and offered to conduct her with her fon to him. They all three escaped, and travelling in the night through by-ways got in a few days out of the territory of Corinth; but they wandered long upon the coaft of the Ionian fea, before they could pass over to Corcyra. Procles, mad with rage and despair at the escape of the Queen, contrived means to confirm Periander in his fuspicions, and to make him believe that Melissa who would very soon be with him intended to poison him. The unfortunate King of Corinth listened with greediness to every thing that could inflame his jealoufy, and increase his rage.

In the mean while Melissa and Lycophron arrived with their conductor in Corcyra, and hastened to see Periander; he was not in his palace, but in a gloomy forest, whither he often retired to indulge his grief: He no sooner perceived the Queen at a great distance, but it awakened all his jealousy and made him surious; he ran towards her; she stretched out her arms to receive him, but as soon as he came near her, he drew his dagger and plunged it in her bosom. She fell with these words, Ah Periander! is it thus you reward my love and my sidelity? She would have proceeded, but death put an end to all her missor-

tunes,

tunes, and her foul flew away to the Elyfian fields, there to receive the recompence of her virtue. Lycophron beheld his mother weltring in her blood, he burst into tears and cried out: Revenge, just Gods, revenge the death of an innocent mother, upon a barbarous father, whom nature forbids me to punish? This said, he ran away into the wood, resolving never to see his father more. The faithful Corinthian who had accompanied the Queen and Prince to Corcyra, let Periander then know the innocence and sidelity of Melissa, and all the miseries which Procles had

made her fuffer in her imprisonment.

The wretched King perceived his credulity too late, gave way to his despair, and would have stabbed himself with the same poniard, but was prevented; he threw himself upon the body of Melissa, and often repeated these words: Great Jupiter! complete by thy thunderbolts the punishments which men hinder me from finishing! Ah Melissa! Melissa! ought the tenderest love to have concluded thus with the most barbarous cruelty? It was with great difficulty he was forced away from that fatal place and led to his palace; he continued to refuse all confolation, and reproached his friends with cruelty, for feeking to preferve a life which he detetted. There was no way to quiet his mind but by reprefenting to him that he alone could punish the crimes of Procles; this hope foothed the anguish of his foul, and he grew calm. He went among all his allies, reprefenting his misfortunes and the usurper's crimes; the Thebans lent him troops, he befieged Corinth, took Procles prisoner, and facrificed him upon Melissa's tomb. But Lycophron remained still at Corcyra, and refused to return to Corinth, that he might not fee a father who was the murderer of a virtuous mother, whom he had tenderly loved. Periander dragged on the rest of his unhappy life without enjoying his grandeur; he had stabbed a wife whom he adored;

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he loved a fon who could not endure the fight of him? At length he refolved to lay down his royalty, crown his fon, and retire into the island of Corcyra, there for ever to lament his misfortunes, and expiate in retirements the crimes he had committed. With these views he ordered a vessel to Corcyra to bring Lycophron to Corinth. The King impatient for his fon's arrival, went often to the fea-fide, the ship at length appeared, Periander run with eagerness upon the shore to embrace his only fon, but how great was his furprise and grief, when he beheld Lycophron in a coffin! The Corcyreans groaning under the yoke of Periander, whose cruelties they abhorred, had revolted; and to extinguish for ever the Tyrant's race, those barbarous illanders had affaffinated the young Prince, and had fent his dead body in the veffel, as a testimony of their eternal hatred. Periander struck with this fad spectacle entered deeply into himself, discerned the wrath of heaven and cried out, I have violated the oath made to a dying father; I have refused to restore liberty to my countrymen. O Melissa! O Lycophron! O vengeful Gods! I have but too well deferved all these calamities which overwhelm me! He then appointed a pompous funeral, and commanded all the people to be present at it : Some days after he ordered two flaves to go by night to a certain place, and kill the first man they should meet, and then throw his body into the fea; the King went thither himself and was murdered; his body could never be found to receive the honours of burial, nor could his shade which wanders upon the banks of Styx ever enter the mansion of heroes. What a dreadful feries of crimes and misfortunes! The husband stabs his wife, rebellious subjects affassinate their Prince, the tyrant procures his own murder, and the avenging justice of the Gods pursues him beyond the grave. How dreadful a spectacle, and how instructive a lesson for Cyrus! He made haste to leave a place so full of horror.

TRAVELS

OF

CYRUS.

FIFTH BOOK.

YRUS leaving Corinth and croffing Bocotia, entered Attica, and foon after arrived at Athens, where Pifistratus then reigned: The young Prince was feized with admiration when he beheld the edifices, temples and splendid riches of a city where the liberal arts flourished; he came at length to the King's palace: It was of a noble but plain kind of architecture; all the ornaments of the building feemed necessary parts of it; upon the freezes were reprefented, in bas-relief, the labours of Hercules, the exploits of Thefeus, the birth of Pallas and the death of Codrus. A vast portico of pillars, of the Ionic order, led into a great gallery adorned with paintings, brass and marble statues, and with every thing which could engage the eye and charm the fight.

Pisisfratus received the Prince with joy, and made him sit down by him: The principal senators, with several young Athenians, seated themselves round them upon rich carpets. A magnificent repast according to the mode of the country, was served up: The most delicious wines were poured into golden cups sinely wrought, but the Athenian politeness which

which feafoned the conversations of Pisistratus, was the principal delicacy of the feast. During the regale the King entertained Cyrus with a general account of the revolutions which had happened in the state in his time; of his exile, misfortunes and restoration. after having been twice dethroned. He dexterously painted forth in the most odious colours all the diforders of a popular government, that he might create an abhorrence of it. He feafoned his discourse with historical remarks and lively strokes of wit, which delighted all the affembly. Thus Pififtratus artfully made use of the charms of conversation, and of the freedom usual at banquets, to confirm his authority and gain the good will of the Athenians. The fenators and young men who heard him, feemed to forget their natural aversion to monarchy. Cyrus by this example perceived with pleasure the empire which Princes, by their amiable qualities, may gain over the hearts even of those who are the greatest enemies to their power.

The next day Cyrus fignified to Pifistratus, his impatience to be acquainted with Solon, whose reputation was spread over all Asia. This Philosopher after his travels, had refused at first to return to Athens, because Pisistratus had got himself declared King; but having understood with how much wifdom and moderation he governed, he was reconciled to him. The Sage had chosen his habitation upon Mars-Hill, where was held the famous council of Areopagus, near the tomb of the Amazons. Pififtratus would himself conduct the young Prince thither, and present him to the Athenian law-giver. Solon, though in a very advanced age, still preserved the remains of his sprightly genius, that chearfulness and those beauties of the mind which never grow old. He embraced Cyrus with that affectionate tenderness which is natural to old men, when young persons feek their counsels and conversation in order to learn wifdom.

wisdom. Pisistratus knowing that the Prince's design in visiting Solon was to inform himself thoroughly of the Athenian laws, retired and left them alone.

That they might discourse with the greater liberty, and more agreeably, the Sage conducted him to the top of the hill, where they found a delightful verdure, and feated themselves at the foot of a sacred oak. From this place they beheld the fertile plains and craggy mountains of Attica, which bounded the view on one fide with an agreeable mixture of every thing most smiling and wild in nature: On the other fide the Saronic gulph widening by degrees, opened a prospect of several islands, which appeared to float upon the waves. At a greater distance the rising coasts of Argolis seemed to lose themselves in the clouds, while the Great Sea, which looked as if it touched the skies, terminated the view, and relieved the eye, weary with furveying fo great a variety of objects. Below was the city of Athens, which extended itself upon the declivity of a hill; the numerous buildings rose one above another, and their different structure shewed the different ages of the republick; it's first simplicity in the heroic ages, and it's rifing magnificence in the time of Solon: In one part might be feen temples with facred groves, magnificent palaces with gardens, and a great number of flately houses of a regular architecture: In another a great many towers, high walls and little irregular buildings, which discovered the warlike and rustic taste of ancient times: The river Ilissus which slowed near the city, and winded through the meadows, added a thousand natural beauties to those of art. It was in this agreeable place that Cyrus defired Solon to give him an account of the state of Greece, and particularly of Athens; and the wife law-giver fatisfied his curiofity in the following manner.

All the Grecian families are descended from Hellen, son of Deucalion, whose three children gave

their

THE TRAVELS OF CYRUS.

their names to the three nations of Greeks, the Æolians, Dorians and Ionians. These built themfelves feveral cities, and from those cities came Hercules, Theseus, Minos, and all those first heroes to whom divine honours are paid, in order to shew that virtue can be fully rewarded only in heaven. Egypt first inspired the Greeks with a taste for arts and sciences, initiated them into her mysteries, and gave them both Gods and laws. Greece, being thus civilized, formed herfelf by degrees into feveral republicks. The fupreme council of the Amphictions, composed of the deputies of the principal cities, united them all in the fame view, which was to preferve independence abroad, and union at home. This excellent conduct kept them clear of an unbridled licentiousness, and inspired them with the love of a liberty regulated by laws, but these pure maxims did not always fubfift: Every thing degenerates among men; wisdom and virtue have their vicissitudes in the body politic, as health and strength have in the natural.

Amongst all these republics, Athens and Lacedæmon are without comparison the principal. The character of Athens is wit, elegance, politeness, all the amiable and focial virtues. That of the Spartans is fortitude, temperance, military virtue, and reason stript of all ornament. The Athenians love the sciences and pleasures, their great propensity is to voluptuousness. The life of the Spartans is laborious and fevere; all their passions have a turn to ambition. From the different genius of these nations have proceeded the different forms and revolutions of their governments. Lycurgus followed the austerity of his natural temper, and consulted the favage fierceness of his fellow-citizens in his reformations at Lacedæmon: He confidered the happiness of his country as placed in conquest and dominion; and upon that plan formed all the laws of

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Sparta, in which you have been instructed: It was

impossible for me to imitate him.

Athens in the beginning had Kings, but they were fuch only in name, and not absolute as at Lacedæ-The genius of the Athenians was fo different from that of the Lacedæmonians, that it made regal power insupportable to them. The authority of their Kings being almost wholly confined to the command of their armies vanished in time of peace: We reckon ten from Cecrops to Thefeus, and feven from Thefeus to Codrus, who made a facrifice of himself to the safety of his country: His children. Medon and Nileus, disputed for the throne. The Athenians took this occasion to abolish intirely the regal power, and declared Jupiter fole King of Athens; a specious pretext to favour rebellion, and to shake off the yoke of all settled authority. In the place of Kings, they created perpetual governors. under the name of Archons; but even this feint image of royalty appeared odious. That they might not leave fo much as a shadow of regal power, they established Decennial Archons; nor was their restless humour vet fatisfied: They reduced the duration of these magistracies to one year, that they might the oftner take into their own hands the supreme authority, which they never transferred to their magiftrates but with regret. So limited a power was but ill qualified to keep fuch reftless spirits within bounds; factions, intrigues and cabals fprung up every day: Each man with a book of laws in his hands, was for disputing about the sense of them. Men of the most lively imaginations are commonly the leaft folid, and the most apt to create broils; they think every thing due to their superficial talents: Under pretence that all men are born equal, they endeavour to confound all ranks, and preach up a chimerical equality, only that they themselves may get the ascendant. The council of Areopagus, instituted by Cecrops, reverenced

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renced throughout all Greece, and so famous for it's integrity, that the Gods are said to have respected it's decisions, had no longer any authority: The people judged of every thing in the last resort, but their resolutions were not fixed and steady, because the multitude is always humoursom and inconstant. The smallest umbrages heightened the presumption, provoked the folly, and armed the fury of a multitude corrupted by an excessive liberty. Athens continued thus a long time under an impossibility of extending her dominion; happy in being able to preserve herself from total destruction, amidst dissentions which rent her in pieces. Such was the situation of my country when I undertook to remedy it's calamities.

(a) In my first years I gave myself up to luxury, intemperance and all the passions of youth, and was cured of them by the love of science, for which the Gods had given me a taste from my infancy. I applied myfelf to the fludy of morality and policy, in which I found charms that foon gave me a difgust for a loofe and a diforderly life. The intoxication of my passions being dispelled by serious reflections, I beheld with concern the fad condition of my country; I turned my thoughts to provide a remedy, and communicated my scheme to Pisistratus, who was likewife come off from the follies of youth. You fee, faid I to him, the miferies which threaten us: An unbridled licentiousness has taken the place of true liberty; you are descended from Cecrops, and I from Codrus: We have more right to pretend to the royal power than any other, but let us take care not to aspire to it. It would be a dangerous ex change of passions, to forfake sensuality, which hurts only ourselves, in order to pursue ambition, which might be the ruin of our country: Let us endeavour

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her under our dominion.

An occasion soon presented to facilitate my pro-The Athenians chose me to be chief of an expedition against the Megarians, who had seized the island of Salamis. I embarked with five hundred men, made a descent upon the island, took the city. and drove away the enemy. They still infisted on the justice of their pretensions, and chose the Lacedæmonians to be judges of it: I pleaded the common cause and gained it. Having by these actions acquired credit among my countrymen, they preffed me to accept of the regal dignity, but I refused it. and applied myself to cure the publick evils in quali-

ty of Archon.

The first source of all those evils was the excessive power of the people. Monarchical authority moderated by a fenate, was the primitive form of government in all wife nations. I was defirous to imitate Lycurgus in the establishment of it, but was too well acquainted with the natural temper of my countrymen to undertake it. I knew that if they fuffered themselves to be stripped of the sovereign power, they would foon take it back again by open violence; I therefore contented myself with setting bounds to it. I was thoroughly fensible that no state can fubfift without fome fubordination: I distributed the people into four classes, and chose an hundred men out of each class, whom I added to the council of Areopagus; I shewed these chiefs that sovereign authority of what kind foever is but a necessary evil for preventing greater evils; and that it ought only to be employed to restrain mens passions. I reprefented to the people the mischiefs they had suffered by giving themselves up to their own fury: By this means I disposed the one to command with moderation, and the other to obey with readiness.

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I caused those to be punished severely who taught. that all men are born equal, that merit only ought to regulate ranks, and that the greatest merit a man can have is wit. I made the Athenians fensible of the fatal confequences of fuch false maxims. I proved to them that the natural equality, which those men talked of, is a chimera founded upon the poetical fables of the companions of Cadmus and the children of Deucalion; that there never was a time, in which men rose in that manner out of the earth, in a state of perfect manhood; that it was ridiculous to offer the sports of the imagination for principles; that ever fince the golden age, the order of generation had made a necessary dependance and inequality among men; and laftly, that paternal authority had been the first model of all governments. I made a law by which every man who had given no other proof of his good fense, than lively fallies of imagination, florid discourses and the talent of talking upon all fubjects, without going to the bottom of any thing, was declared incapable of public employments.

Here Cyrus interrupted Solon, and faid to him: But after all, methinks merit is what ought to make the distinction among men. Wit is the lowest fort of merit, because it is always dangerous when alone; but wisdom, virtue and valour give a natural right to govern. He alone ought to command others who has most wisdom to discover what is just, most virtue to adhere to it, and most courage to put it in execution. Merit, replied Solon, effentially diffinguishes men, and ought folely to determine ranks: but ignorance and passions often hinder us from discerning it; felf-love makes each man pretend to it; the most deserving are the most modest, and never feek to rule. Besides, that which appears to be virtue, is sometimes nothing but a deceitful mask. Difputes, discord and illusion would be endless, if there was

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was not fome rule more fixed, certain and palpable than merit alone, whereby to fettle ranks and degrees. These ranks are regulated in small republics by election, and in great monarchies by birth. I confess it is an evil to grant dignities where there is no real merit, but it is a necessary evil, and this necessity makes the difference between the natural and civil right: The one is always conformable to the most perfect justice, the other is often unjust in the consequences, but is necessary to prevent confusion.

It was not fo (d) under the reign of Saturn; in that golden age God was the univerfal Prince and common Father of all; he himself took care of the fustenance of men and governed them; he was their guardian and shepherd; there were then no magistrates nor civil polity as now, every one followed THE LAW WHICH IS, and not that WHICH HAS BEEN MADE. Under the reign of Jupiter, the mafter of the universe having, as it were, quitted the reins of his empire hid himfelf in an inacceffible retreat, the foundations of the world were shaken by motions contrary to it's principle and it's end, and it loft it's beauty and it's luftre; then it was that good and evil were mingled together; ignorance and paffions made civil laws and civil magistrates necessary; these laws are often imperfect, and these magistrates are not always good; but we are obliged to observe the one and fubmit to the other, left the world should fall into perpetual anarchy. All men are brethren and each man has a right to whatever he has need of; they are children of the same father, and no one should lord it over another; but if there were not laws established to settle ranks and property among men, the avarice and ambition of the strongest would invade all: These laws are not always founded upon

(a) See Difc. p. 342.

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what is best in itself, but upon what is least mischievous to society. Such is the source of almost all political establishments. Astrea must return upon earth before merit alone will determine the fortunes of men; at present we must often content ourselves with less equitable decisions. Ranks and dignities are, after all, but the shadows of real grandeur. The external respect which is paid to them, is likewise but the shadow of that esteem which belongs to virtue alone. Is it not an instance of great wisdom in the first law-givers, to have preserved order in society by establishing such regulations, that those who have only the shadow of virtue are satisfied with the shadow of esteem?

I understand you, said Cyrus, sovereignty and ranks are necessary evils to keep the passions within bounds. The lower fort should be content with meriting the internal esteem of men, by their plain and modest virtue; and the great should be persuaded that nothing but outward homage will be paid them unless they have true merit. By this means the one fort will not be dejected or repine at their low condition, nor the other pride themselves in their grandeur; men will become sensible that Kings are necessary, and Kings will not forget that they are men; each man will keep himself within his own sphere, and the order of society will not be disturbed. I see clearly the beauty of this principle, and am very impatient to know your other laws.

The fecond fource of the miseries of Athens, said Solon, was the excessive riches of some, and the extreme poverty of others; this terrible inequality in a popular government occasioned eternal discord: I durst not attempt to remedy this mischief by establishing a community of goods as at Sparta; the genius of the Athenians, which carries them to luxury and pleasures, would never have suffered such an equality: But in order to diminish our evils I cancelled

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all debts; I began by remitting those which were due to me; I enfranchised all my slaves, and forbad any one for the future to pledge his liberty for what he borrowed. I never tasted so much pleasure as in relieving the miserable; I was still rich, but I thought myself poor, because I had not enough to distribute something to all the unfortunate; I established at Athens this useful maxim, that all the members of the same commonwealth ought to feel and compassionate the miseries of one another, as

parts of the fame body.

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The third fource of our calamities was the multiplicity of laws, which is as evident a token of the corruption of a state, as a diversity of medicines is of the diffempers of bodies. Here again I could not imitate Lycurgus; community of goods and an equality of all the members of a republic, render useless a great many laws and forms, which are abfolutely necessary where there is an inequality of ranks and property. I contented myfelf with abolishing all those laws which served only to exercise the fubtle genius of the fophists, and the skill of the lawyers, referving only a small number of such as were simple, short and clear; by this means I put a stop to contentious chicane, that monstrous invention of crafty knaves to elude justice; I fixed certain times for the final determination of law-fuits. and ordained fovere and difgraceful punishments for the magistrates, who should lengthen them beyond the bounds prescribed; lastly I repealed the too severe, laws of Draco, which punished the smallest transgressions and the greatest crimes equally with death; and I proportioned the punishment to the offence.

The fourth fource of our misfortunes was the bad education of children; none but superficial qualities, wit, bright imagination and gallantry, were cultivated in young persons; the heart, reason, noble

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fentiments and folid virtues were neglected; the value both of men and things was rated by appearances and not by reality; the Athenians were ferious about trifles, and looked upon folid matters as too abstracted. In order to prevent these mischiefs, I ordained that the council of Areopagus should superintend the education of children: I would not have them educated in such ignorance as the Spartans. nor confined as before to the study of eloquence. poefy, and those sciences, which serve only to adorn the imagination. I would have them apply their thoughts to all those kinds of knowledge which help to fortify reason, habituate the mind to attention, and are ferviceable for acquiring penetration and judgment; the proportion of numbers, the calculation of the celestial motions, the structure of the universe, the great art of knowing how to mount up to first principles, descend to consequences, and discover the whole series of truths, with their dependance upon one another. These speculative sciences, nevertheless, serve only to exercise and cultivate the mind in early youth. The Athenians in a riper age apply themselves to the study of the laws, policy and history, to learn the revolutions of empires, the causes of their rife, and the occasions of their fall; in a word, to every thing which may contribute to the knowledge of man and of men (a).

The fifth and last source of our evils was an immoderate fondness for pleasures; I knew that the temper of the Athenians required amusements and publick shows; I was sensible that I could not subdue those republican and untractable souls, but by making use of their inclination towards pleasure, to captivate and instruct them. In these public shows

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⁽a) Pisistratus established a kind of academy for cultivating all the sciences, and erected a library containing a collection of all the ancient poets, philosophers and bistorians.

I caused to be represented the fatal consequences of their disunion, and of all the vices prejudicial to society; by this means multitudes of men assembled in the same place, were induced to spend whole hours in hearing lessons of a sublime morality; they would have been disgusted with dry precepts and cold maxims; and there was no way to instruct, unite, and correct them, but under pretence of amusing them. Such were my laws and institutions.

I fee very well, faid Cyrus, that you have confulted nature more than Lycurgus has done; but on the other hand, have you not been too indulgent to human weakness? It seems dangerous in a republic, which has always been inclined to voluptuousness, to endeavour the uniting of men by their tafte for pleasures. I could not, replied Solon, change the nature of my countrymen; my laws are not perfect, but are the best which they could bear. Lycurgus found in his Spartans a genius apt to all heroic virtues; I found in the Athenians a bent towards all the vices which make men effeminate. I will venture to fay, that the laws of Sparta by carrying the virtues to an extreme, transform them into faults; my laws, on the contrary, tend to render even the weaknesses of men useful to society. This is all that policy can do; it does not change men's hearts, it only makes the best advantage of their passions.

I thought, continued Solon, to have prevented or cured the greatest part of our evils by the establishment of these laws, but the restlessness of a people accustomed to licentiousness occasioned me daily vexations: Some blamed my regulations, others pretended not to understand them; some were for making additions to them, others for retrenching them. I perceived then how useless the most excellent laws are without a fixed and stable authority to put them in execution. How unhappy is the lot of mortals? By endeavouring to avoid the ter-

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rible evils of popular government they run a rifque of falling into flavery; by flying the inconveniencies of regal power they become exposed by degrees to anarchy. The path of just policy is bordered on both fides with precipices. I faw that as yet I had done nothing. I went therefore to Pifistratus and faid to him: You fee all the endeavours I have used to cure the distempers of the state; my remedies are all useless for want of a physician to apply them. This people is fo impatient under a yoke, that they dread the empire of reason itself; all subjection to laws is insupportable to them; every one is for reforming them after his own fashion; I am going to absent myself from my country for ten years; I shall avoid by that means the perplexity and trouble to which I am daily exposed, of spoiling the simplicity of my laws by adding to them and multiplying them: Endeavour to accustom the Athenians to them in my absence, and suffer no alteration in them. I have refused to accept the regal dignity which has been offered me; a true legislator ought to be difinterested; but for you, Pisistratus, your military virtues qualify you for government, and your natural humanity will hinder you from abusing your authority; make the Athenians subject without making them flaves, and restrain their licentiousness without taking away their liberty; avoid the title of King and content yourfelf with that of Archon. Having taken this refolution, I went to travel in Egypt and Asia. Pisistratus, in my absence, mounted the throne notwithstanding the aversion of the Athenians to regal power; his address and his courage raised him to it, and his mildness and moderation maintain him on it; he distinguishes himself from his countrymen chiefly by an exact submission to the laws; and his manner of life is plain, without pageantry and pomp. Besides, the Athenians respect him as he is descended from Cecrops, and because he has only resumed the

the authority of his ancestors for the good of his country. As for me, I spend my days here in solitude without meddling with the government; I content myself with presiding in the Areopagus, and explaining my laws when any dispute arises about their meaning. The Prince of Persia saw clearly, by the discourse of Solon, the inconveniencies of a popular government, and that despotic power in the multitude is more insupportable than absolute authority in a single person

rity in a fingle person.

Cyrus having instructed himself in the laws of Solon and the government of the Athenians, applied himself afterwards to learn their military strength; it confifted chiefly in their fleets. Pifistratus conducted him to Phalerus, a maritime town fituated at the mouth of the Iliffus; this was the ordinary place of retreat for the Athenian ships; for the famous port Pyræeus was made afterwards by Themistocles. They went down the river accompanied by Araspes and feveral Athenians in a bark made on purpose; while delightful music charmed the ear and governed the motion of the oars, the Prince defired the King of Athens to give him a more particular account than he had done at first of the various revolutions which had happened under his reign. Pifistratus fatisfied his curiofity in the following manner:

(b) You know that when I first formed the design of making myself King, the state was rent in pieces by two factions; Megacles was the head of one party and Lycurgus led the other; Solon put an end to our divisions by his wise laws, and went soon after into Asia. In his absence I gained the hearts of the people, and by artisice and address obtained guards for my person; I made myself master of the sortress and was proclaimed King. In order to engage more

(b) See Hered. lib. x. and Plut. life of Solon.

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thoroughly the good will of the people, I flighted any alliance with the Princes of Greece, and married Phya daughter of a rich Athenian of the Pæanean tribe. Love united with policy: Befides her furprizing beauty, she had all the qualities worthy of a throne, and all the virtues of a noble foul: I had loved her in my youth, but ambition had diverted

my passion.

I governed in peace for some years, but at length the inconstancy of the Athenians fignally shewed it felf anew. Lycurgus raifed a general murmuring against me, under pretence that I was exhausting the public treasury to maintain useless fleets; he artfully fpread it abroad, that my only defign in augmenting our naval strength, was to make myself master of Greece, that I might afterwards invade the liberty of the Athenians; and he laid a plot to take away my life; he communicated his defign to Megacles, who abhorred the treason and gave me notice of it. I took all possible precautions to avoid falling a victim to the jealoufy of Lycurgus. The traitor however found means to raise an insurrection, and the fury of the people grew to fuch a height, that they fet fire to my palace in the night; I ran to the apartment of Phya, but it was already confumed by the flames, and I had but just time enough to fave my felf with my fon Hippias; I escaped in the dark, and fled to the island of Salamis, where I concealed myfelf two whole years: I doubted not but that Phya had perished in the flames; and how great soever my ambition was, her death affected me infinitely more than the loss of my crown.

During my exile the animofity of Megacles against Lycurgus revived, and their differences threw the city again into the utmost confusion; I gave Megacles notice of the condition I was in, and the place of my retreat; he fent a proposal to me to return to Athens, and offered me his daughter in

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marriage: In order to engage the Athenians to come into our measures, we had recourse to religion, and corrupted the priests of Minerva; I left the island of Salamis; Megacles came and joined me at a temple fome furlongs from Athens; he was accompanied by feveral fenators and a crowd of people; facrifices were offered, and the entrails of the victims examined, upon which the high-priest declared in the name of the Goddess, that her city could not be happy but by my reftoration, whereupon I was crowned with folemaity. The better to impose upon the people, Megacles chofe out from among the young priestesses, her who was of the most majestic flature, and armed her like the daughter of Jupiter; she wore the dreadful Ægis upon her breast, and held in her hand a shining lance, but her face was vailed: I feated myfelf with her in a triumphal chariot, and we were conducted to the city; trumpeters and heralds went before, and cried with a loud voice, people of Athens receive Pifistratus whom Minerva refolving to honour above all other mortals brings back to you by her priestess (c). The gates of the town were immediately opened, and we went directly to the fortress where my marriage was to be celebrated; the priestess stept down from her chariot, and taking me by the hand, led me into the inner apartment of the palace: As foon as we were alone she took off her vail, and I perceived that it was Phya; imagine the transports of my joy; my love and my ambition were both crowned the fame day; she gave me a brief account of her escaping the flames, and of her retiring to the temple of Minerva upon the report of my undoubted death:

Megacles, feeing all his projects disconcerted by the Queen's return, employed his thoughts to disposses me again; he persuaded himself that I had

acted in concert with Phya to deceive him by false hopes: he spread a rumour at Athens that I had corrupted the Pontif, and had abused religion to impose upon the people: They rose in arms against me a fecond time, and belieged the fortress; Phya feeing the cruel extremities to which I was reduced, and apprehending the effects I might feel of the fury of a superstitious and enraged multitude, resolved to leave me; she thought herself obliged to facrifice her own happiness to that of her country, and Minerva without doubt inspired her to make this facrifice. So great an example of generofity filled me with admiration, overwhelmed me with forrow, and redoubled my love. Megacles, being informed of Phya's flight, offered me peace, upon condition that I would divorce the Queen and marry his daughter; but I resolved to renounce my crown, rather than be false to my duty and my love. The siege was renewed with more vigour than ever, and after a long refistance I was obliged to give way to the storm; I left Attica and made my escape into Eubæa.

I wandered a great while in that country, till being discovered and persecuted by Megacles, I retired into the island of Naxos: I entered into the temple of Minerva to pay my devotion to the protectress of Athens; just as I had ended my prayer, I perceived an urn upon the altar, and going near it, I read this inscription: ' Here rest the ashes of Phya, whose · love to Pifistratus and her country made her a willing victim to their happiness.' This mournful spectacle renewed all my forrows, yet could I not tear myself away from that fatal place; I often went to the temple to bewail my misfortunes; it was my only remaining confolation in this lonely condition, in which I fuffered hunger, thirst, the inclemency of the feafons, and all forts of mifery. One day while I was plunged in the most melancholy reflections and in a profound filence, I know not whether

in a vision or a divine dream, but the temple seemed to shake, and the top of it to open; I beheld Minerva in the air in the same form as when she came out of the head of Jupiter, and I heard her pronounce these words in a majestic and threatning tone: 'It is thus the Gods punish those who abuse religion, by making it subservient to their ambition.' My foul was feized with a facred horror; the presence of the Goddess confounded me, and laid open before my eyes all my crimes; I continued a great while without fense or motion; from that time my heart was changed; I differend the true fource of all my misfortunes; I detested that false policy which makes use of wiles, artifice and mean diffimulation; I resolved for the future to employ no methods but what were noble, just and magnanimous, and to make it my endeavour to render the Athenians happy, in case the Gods should be appeafed and should suffer me to re-ascend the throne: The Gods were appealed, and delivered me from my exile. My fon Hippias engaged the Argians and several cities of Greece to assist me; I went and joined him in Attica: I first took Marathon and then advanced towards Athens; the Athenians came out of the city to give me battle; I fent some children on horseback to them, to affare them that I did not come to invade their liberties, but to reffere the laws of Solon: This moderation removed their fears, they received me with acclamations of joy, and I ascended the throne a third time. My reign has never fince been disturbed; but I understand that Megacles who is retired to Corinth has engaged the Corinthians to lend him a fleet, and I am daily making preparations to withstand the invasion with which he threatens me.

Pifistratus was in this manner discoursing with Cyrus, when they arrived at Phalerus; the haven fretched itself in form of a crescent; great chains

went from one fide to the other to be a barrier to the ships, while several towers at certain distances ferved to defend the mole. The two Princes went up with Araspes to a temple of Venus built upon the fummit of mount Colias; from whence they discovered a fleet under full fail, making towards Phalerus. Pisistratus presently discerned the Corinthian flag, and going down to the port went aboard his fleet, giving orders to weigh anchor and meet the enemy. The wind changed on a fudden and favoured Pifistratus; the two fleets came up with each other, and were ranged in order of battle: A forest of masts formed on one side three lines of a vast length, whilst a triple line of Athenian vessels, bending into the figure of a half-moon, presented an opposite forest upon the water; The heavy armed soldiers were posted upon the decks, the bowmen and flingers at the prow and poop. The trumpet gave the fignal to begin the attack; the galleys on both fides first drew back, then advanced and struck against each other with violence; they pierced and tore each other with their iron beaks; some struck against the prow, others against the poop, and others against the fides, while those vessels which were attacked presented their oars to break the violence of the shock. The two fleets mixed, grappled and came to a close fight; here the Athenian foldiers flung themselves from one ship to another, there the Corinthians threw bridges to board the enemy.

Cyrus followed Pissitratus every where, and by his courage supplied his want of experience in this fort of fight. Giving way to his ardor he would have thrown himself into one of the enemies ships, but fell into the sea: Several arrows were shot at him, but he plunged into the water, saved himself by swimming, and got on board an Athenian galley, which Pissitratus sent to his assistance. Ashamed of his want of dexterity, he resolved to perish or repair

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his misfortune: He ordered the rowers to advance to the vessel where Megacles was in perfon, he came up with it, and with a flaming dart fet fire to it; the Athenian rebel endeavoured to escape, but perished in the fire. Pisistratus and his captains followed the example of Cyrus; the wind freshened and blew high; the slames mixed with the waves; the Corinthians threw themselves into the water to escape: The sea was soon covered with men fwimming amidst rudders and rowers feats: This fad spectacle continued till the Corinthian fleet was quite dispersed by the wind, or consumed by the flames. After the action Cyrus was wholly employed in faving the lives of those who were upon the point of perishing: Then he returned into the port, and fpent some days at Phalerus to observe the manner of building ships, and to learn the names and uses

of all their different parts.

When Pifistratus had given all the necessary orders for repairing his galleys, he took Cyrus with him in a chariot, and returned to Athens by a terrass which ran along the banks of the river Iliffus. the way he discoursed with the Prince of the naval force of the Athenians, the schemes he had laid to augment it, the advantages which might be drawn from it for the fecurity of Greece against foreign invasions, and lastly of the usefulness of commerce with regard to the navy. Hitherto, faid he, the Athenians have applied their thoughts rather to grow rich than great, and this has been the fource of our luxury, licentiousness and popular discords; whereever a people carry on commerce only to increase their wealth, the state is no longer a republic, but a fociety of merchants, who have no other bond of union but the desire of gain. The generous love of their country is no longer thought of when the public good interferes with their private interest. I have endeavoured to prevent these mischiefs; our ships fubfift

fubfish by their trade in time of peace, and are of fervice in defending our country in time of war; by this means commerce contributes not only to enrich the subject, but to augment the strength of the state; the public good unites with the interest of each private subject, and trade does not in the least diminish

military virtue.

When Cyrus was returned to Athens Pifistratus and Solon carried him to fee their dramatic entertainments. Magnificent theatres, pompous decorations, and the nice rules which have been fince obferved, were not then known. Tragedy was not in that perfection to which it was brought by Sophocles, but it answered all the views of policy for which it had been introduced. The Greek poets, in their dramatic pieces, usually represented the tyranny of Kings, in order to strengthen the aversion of the Athenians to regal government; but Pifistratus directed the deliverance of Andromeda to be acted. The poet has scattered throughout his tragedy several strokes of panegyric, which were the more ingenious, as they might be applied not only to Perfeus, but to Cyrus who was descended from him. After this entertainment Solon led the young Prince to his retreat on Mars-Hill to take a repast there; it was more frugal than that at the palace of Pifistratus, but not less agreeable. During this repast Cyrus defired the wife old man to explain to him the political defign and principal parts of tragedy, which he did not yet understand.

Solon, who was himself a poet, answered: The theatre is a living picture of the virtues and passions of men; Imitation deceives the mind into a belief that the objects are really present and not represented. You have formerly read our poet Homer, the drama is only an abridgment of epic poesy; the one is an action recited, the other an action represented; the one recounts the successive triumphs of virtue over

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vice and fortune, the other represents the unforeseen mischiefs caused by the passions; the one may abound with the marvellous and supernatural, because it treats of heroic exploits, which the Gods alone inspire; but in the other the natural must be joined with the furprifing, to shew the genuine effects and play of human passions; the heaping of wonders upon wonders transports the mind beyond the limits of nature, but it only excites admiration; on the contrary, by describing the effects of virtue and vice, both without us and within us, man is brought to fee and know himfelf, the heart is touched while the mind is delighted and amused. To reach the sublime the poet must be a philosopher; the most beautiful flowers, graces and paintings only please the imagination without fatisfying the heart or improving the understanding; folid principles, noble fentiments and various characters must be dispersed throughout, in order to display to us truth, virtue and nature. Man must be represented as he is and as he appears, in his native colours and under his disguises, that the picture may resemble the original, in which there is always a contrast of virtues and imperfections. At the fame time it is necessary to conform to the weakness of mankind; too much moralizing tires, too much reasoning chills the mind; we must turn maxims into action, convey noble fentiments by a fingle stroke, and instruct rather by the manners of the hero than by his discourse.

These are the great rules founded upon human nature, and the springs which must be put in motion to make pleasure serviceable to instruction. I foresee that one day these rules may be improved; hitherto I have contented myself with making the theatre a school of philosophy for the young Athenians, and useful to their education. It argues an ignorance of human nature to think of leading it to wisdom at once by constraint and severity: During the

sprightliness and fire of youth, there is no fixing the attention of the mind but by amusing it; this age is always upon it's guard against precepts, and there are that they may be relished it is necessary to disguise

them under the form of pleasure.

Cyrus admired the great designs both political and moral of the theatre, and faw clearly at the fame time that the principal rules of tradegy are not arbitrary, but taken from nature. He thought he could not better shew his thankfulness to Solon for his instructions, than by letting him fee the impression they had made upon him. I now perceive, faid he, that the Egyptians are much in the wrong to despife the Greeks, and especially you Athenians: They look upon your graces, your delicacies, and your ingenious turns as frivolous thoughts, fuperfluous ornaments and childish prettinesses, which denotes a puerility of mind and a weakness of genius, which will not suffer you to rise higher. But I see that you have a nicer taste than other nations, that you are better acquainted with human nature, and know how to make pleasures instructive. The people of other countries are mostly affected with bold flights, violent transports, and bloody catastrophes: It is for want of fenfibility that we do not diftinguish like you the different shades of human thought and passion; we are not acquainted with those foft and sweet pleasures that arise from delicate sentiments. Solon touched with the politeness of the Prince's discourse, could not forbear embracing him and faying: Happy the nation that is governed by a Prince who travels over the earth and feas, to carry back into his own country all the treasures of wisdom! Cyrus soon after prepared to leave Athens, and at parting made the same promise to Pisistratus and Solon which he had made to Chilo and Leonidas, of being ever a faithful ally to Greece: He embarked with Araspes at the port of Phalerus in a Rhodian veffel which was bound for Crete. The.

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The Prince's design in going thither was not only to study the laws of Minos, but likewise to see Pythagoras who had stopped there in his way to Croton: All the Eastern Magi, whom that sage had seen in his travels; had spoken of him to the Prince with encomiums; he was esteemed the greatest Philosopher of his age, and to understand best of all men the ancient religion of Orpheus: His dispute with Anaximander the naturalist had filled all Greece with his same, and divided all the learned; Araspes had been informed of this matter by the philosophers of Athens, and during the voyage gave Cyrus the following account of it.

Pythagoras, who was descended from the ancient Kings of the island of Samos, had been captivated with the charms of wisdom from his tenderest years; he discovered even from that time a superior genius and a fovereign taste for truth. Not finding at Samos any Philosopher who could fatisfy his eager thirst for knowledge, he left it at eighteen years of age to feek elfewhere what he could not meet with in his own country; after having travelled for feveral years in Egypt and Asia, he returned home fraught with all the sciences of the Chaldeans, Egyptians, Gymnosophists and Hebrews; the sublimity of his genius was equal to the extent of his learning, and the excellent qualities of his heart surpassed both; his lively and fertile imagination did not hinder the justness of his reasoning.

Anaximander had gone from his own country Miletus to the island of Samos; he had all the talents which can be acquired by study, but his understanding was more subtile than profound, his notions more glittering than solid, and his deluding eloquence sull of sophistry: He was impious in the very bottom of his soul, yet affected all the outward appearances of an extravagant superstition; he held as divine truths all the sables of the poets, and stuck to the literal

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fense of their allegories; he adopted all the vulgar opinions as principles, in order to degrade religion, and make it monstrous.

Pythagoras loudly opposed these mischievous maxims, and endeavoured to clear religion of those abfurd opinions which dishonoured it. Anaximander had known Pythagoras from his infancy, he had instructed him in all the fecrets of natural philosophy, and had loved him with the affection of a father; but after the young Samian returned from his travels, the Milesian became jealous of his talents, and refolved to ruin him as an ingrate, who usurped upon his rights, obscured his glory, and was like to be the oracle of Greece; he covered himself with the vail of a deep hypocrify, and accused Pythagoras of impiety; he fecretly made use of all arts to incense the people and alarm Polycrates, who then reigned at Samos; he addressed himself to all the sects of philosophers, and to the priests of the different Divinities, to persuade them that the Samian Sage, by teaching the unity of one fole Principle, destroyed the Gods of Greece: The King esteemed and loved Pythagoras, yet he suffered himself to be deceived by the artful reprefentations of Anaximander: The Sage was banished from court, and obliged to quit his country. He leads at present a retired life in the island of Crete, and there studies wisdom without books or conversation. Having searched deep into all the mysteries of nature, and discerned those marks of an infinite Wisdom and Power, with which every part of the universe abounds, he foars upon the wings of contemplation, that he may unite himself to the fovereign truth, whose impressions he receives without the medium of words or founds (a): This inspiration, as I am told, is nothing like that enthu-

⁽a) See the notion of Simmias the Philosopher in Plutarch concerning Socrates's genius.

fiasm which heats the mind and agitates the body; but it gradually stills the noise of the senses and imagination, imposes filence on all vain reasonings, and brings the foul to an inward calm, that refembles the repose of the Gods themselves, whose infinite activity does not in the least diminish their perfect tranquillity. In this sublime state Pythagoras practifes all the human and focial virtues, but it is with an ultimate regard to the Gods, and in imitation of their veracity and goodness; he is modest, affable, polite, delicate in all his fentiments, difinterested in all his actions, speaks little, and never displays his talents but to inspire the love of virtue. This account of the Samian Philosopher gave Cyrus a greater defire to fee him, and to learn the particulars of his dispute. The wind continued favourable, and the vessel in a few days made the island of Crete.



THE

TRAVELS

OF

CYRUS.

SIXTH BOOK.

YRUS no fooner arrived in Crete, but he went strait to Gnossus, the capital of that island, famous for the wonderful labyrinth made by Dedalus, and the stately temple of Jupiter Olympius.

This God was there represented with-Olympius. out ears, to know that the fovereign Lord of the universe has no need of bodily organs to hear the complaints and prayers of men (a). The temple food within a large enclosure in the midst of a facred wood; the entrance into it was through a portico of twenty pillars of Oriental granate; the gate was of brais finely carved, and was adorned on the fides with two large figures, the one representing Truth, the other Justice. The fabrick was an immense arch, which let in light only at the top, in order to hide from the eye all objects abroad except the heavens. The infide was a periftyle of porphyry and Numidian marble: At certain distances one from another were feveral altars confecrated to the celeftial Gods, with the statues of terrestrial Divinities between the pillars; the dome was covered on the outfide with plates of filver, and adorned on the infide with the images of heroes, who had been deified for their merit.

Cyrus entered this temple; the filence and majefy of the place filled him with awe and respect: He prostrated himself and adored the Divinity present: He had learnt from Zoroaster that the Jupiter Olympius of the Greeks was the same with the Oronazes of the Persians, and the Osiris of the Egyptians. He then cast his eye over all the wonders of art which beautified this place; he was lefs flruck with the richness and magnificence of the altars, than with the nobleness and expression of the statues: As he had learnt the Greek Mythology, he could cafily distinguish all the Divinities, and discern the mysleries couched in the allegorical figures that were before him. What drew his attention more especially, was to fee that each of the celeftial Deities held in his hand a golden tablet; upon these tablets were written the exalted ideas of Minos in religion, and th

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the feveral answers which the oracle had given that law-giver, when he consulted them about the nature

of the Gods, and the worship they required.

Upon the tablet of Jupiter Olympius were to be read these words: ' I give being, life and motion to all creatures (b); no one can know me but he who feeks to refemble me (c). 'Upon that of Pallas: The Gods make themselves known to the heart. and conceal themselves from those who endeavour ' to comprehend them by the understanding alone (d).' Upon that of the Goddess Urania: 'The divine laws are not chains to fetter us, but wings to raife ' us to the bright Olympius (e).' Upon that of the Pythian Apollo was this ancient oracle: 'The Gods take less delight to dwell in heaven than in the ' foul of the just, which is their true temple (f)." While Cyrus was meditating on the sublime fense of these inscriptions, a venerable old man entered the temple, proftrated himself before the statue of Harpocrates, and remained there a long time in profound filence. Cyrus suspected it to be Pythagoras, but durst not interrupt his devotion. Pythagoras (for it was he) having paid his homage to the Gods, rose up and perceived the two strangers: He imagined. that in the air and mein of Cyrus he faw the fame marks which Solon had described, when he gave him notice of the young Prince's intended voyage to Crete; he accosted him with a falutation, and made himself known.

The Samian fage, that he might not disturb the filence which ought to be observed in a place dedicated to the adoration of the immortal Gods, led Cyrus and Araspes, into the facred wood adjoining to the temple. Cyrus then said to him: What I

(c) Plat. Epinem. (d) Ibid. (e) Plat. de Rep.

(f) Hierocl, aur. carm.

⁽b) Ζωμεν δ' iv αὐτῷ Эνητὰ, καὶ κινώμεθα καί ἐσμεν. Ερίmen. See Hammond on Acts of Apost. chap. xvii. ver. 28.

have feen upon the golden tablets gives me a high notion of your religion; I made hafte to come hither, not only to be instructed in the laws of Minos, but to learn from you the doctrine of Orpheus about the golden age; I am told that it resembles that of the Persians concerning the empire of Oromazes, and that of the Egyptians relating to the reign of Ofiris; it is a pleasure to see the traces of those great truths in all nations; vouchfafe to unfold to me your ancient traditions. Solon, replied Pythagoras, acquainted me with your defign of coming into this island; I was going to Croton, but I have put off my voyage to have the pleasure of seeing a hero, whose birth and conquests have been foretold by the oracles of almost all nations: I will conceal nothing from you of the mysteries of wisdom, because I know that you will one day be the law-giver of Asia as well as it's conqueror. After this they fat down near a statue of Minos in the facred wood, and the Philosopher rehearfed to them all the Mythology of the first Greeks, making use of the poetic stile of Orpheus, which by it's paintings and images rendered fenfible the fublimest truths.

(g) In the golden age the inhabitants of the earth lived in a perfect innocence: Such as are the Elysian fields for heroes, such was then the happy abode of men; the intemperature of the air, and the war of the elements were unknown; the North winds were not yet come forth from their deep grottos; the zephyrs only enlivened all things with their soft and gentle breezes; neither the scorching heats of summer, nor the severities of winter were ever felt; the spring crowned with slowers, and the autumn loaded with fruits, reigned together; death, diseases and crimes durst not approach these happy places. The soul was not then imprisoned in a gross mortal body

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as it is now; it was united to a luminous, heavenly, ethereal body (h), which ferved it as a vehicle to fly through the air, rife to the stars, and wander over all the regions of immensity. Sometimes those first men reposing themselves in odoriferous groves, tasted all the purest pleasures of friendship; sometimes they fat at the tables of the Gods, and were feafted with nectar and ambrosia; at other times Jupiter, attended by all the Divinities, mounted his winged chariot, and conducted them above the heavens. The poets have not celebrated, nor known that (i) HIGHEST PLACE; it was there that the fouls beheld truth. justice and wisdom in their source; it was there that with the eyes of the pure spirit they contemplated the first Essence, of whose brightness Jupiter and the other Gods are but fo many rays; there they were nourished with beholding that object, till being no longer able to support it's splendor, they descended again to their ordinary abode. The Deities at that time took a pleasure in conversing with men; the shepherdesses were loved by the Gods, and the Goddesses did not disdain the love of shepherds; the graces accompanied them every where, and thefe graces were the virtues themselves; but alas! this golden age was of no long duration.

One day men neglected to follow Jupiter's chariot, flayed in the fields of Hecate, got drunk with nectar, lost their taste for pure truth, and separated the love of pleasure from the love of order. The shepherdesses viewed themselves in fountains, and became idolaters of their own beauty; each had her thoughts wholly taken up about herself; love forsook the earth, and together with him all the cœlessial Divinities disappeared: The Sylvan Gods were changed into Satyrs,

⁽h) The Pythagoreans and Platonifts, called this subtile vehicle of the soul, Σωμα αυγοειδες εράνιον, αιθέριον. See Cudworth, p. 785, to p. 800.

⁽i) Тото стерыричос. See Difc. р. 327.

the Napææ into Bacchæ, and the Nayads into Svrens; the virtues and the graces were no longer the fame; and felf-love, the parent of all vices, begot fenfuality, the fource of all miseries. Nature was quickly transformed in this lower sphere: The sun had no longer the same force, nor the same mildness, it's light was obscured; our globe fell to ruins, the abyss was opened and overflowed; it was divided by feas into islands and continents; the fruitful hills became craggy rocks, and the delightful valleys frightful precipices: Nothing remained but ruins of the old world drowned in the waters. The wings of the Soul were clipt; it's fubtile vehicle was broken; and spirits were thrown down into mortal bodies, where they undergo divers transmigrations, till they are purged of their crimes by expiatory pains. (1) The ethereal body was contracted, imprifoned, and buried in a living sepulchre, a coarse covering, which is ever changing, which does not continue one moment the fame, and is fomething merely accidental to our substance: The immortal feed, the incorruptible body, the fubtile vehicle is at prefent the feat of the foul, and the channel of communication between the pure spirit and the gross body, the hidden spring of all the motions and operations of our walking carcafs. It was thus that the iron age succeeded to the golden, and it will last ten thousand years; during which time Saturn conceals himself in an inaccessible retreat; but in the end he will refume the reins of his empire, and restore the universe to it's original splendor: All souls will then be re-united to their principle. This, continued Pythagoras, is the allegory by which Orpheus has made us understand the first condition of man, and the mifery into which he is fallen. Our mortal body is the punishment of our crimes, and the disorder of

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our heart is an evident proof of our being de-

graded.

I perceive, faid Cyrus, that the principles of Zoroafter, Hermes and Orpheus are the fame: Their allegories abound with the sublimest truth; why then will your priests reduce all to an outward worship? They have spoken to me of Jupiter only as of a law-giver, who promifes his nectar and ambrofia. not to folid virtues, but to the belief of certain opinions and the observance of some ceremonies which are of no use either to enlighten the mind, or to purify the heart. The corruption and avarice of the priefts, replied Pythagoras, is the fource of all thefe mischiefs. The ministers of the Gods, who were established at first to make men good, turn the priesthood into a vile trade; they mind only the outward flew of religion. The vulgar, not understanding the mysterious meaning of the facred rites, fall into a groß superstition, while the bold wits give themselves up to impiety. Some despise even the purest antiquity; others deny the necessity of an outward worship; others arraign the eternal Wisdom, because of the evils and crimes which happen here below. Anaximander and his audacious school actually spread abroad at this time throughout all Greece, that God and Nature are the fame thing. Every one forms a system after his own fashion, without respecting the doctrine of the ancients.

When Cyrus heard him name Anaximander, he faid to him, I have been informed of the cause of your disgrace and exile; and have a great desire to know the particulars of your dispute with that Milesian Philosopher; tell me in what manner you combated this doctrine. It may help very much to preserve me from those dangerous maxims. I have already seen at Echatan several Magi who talked the same language with Anaximander; The errors of the human mind are pretty near the same in all

countries

countries and in all times. The particulars of that dispute, answered Pythagoras, will be long, but I shall not affect to shorten them lest I should become obscure. Upon my return to Samos, continued the Philosopher, after my long travels, I found that Anaximander, who was now advanced in years, had spread every where his impious doctrine: young people had embraced it; the love of novelty, the inclination to flatter their passions, the vanity of thinking themselves wifer than other men, had blinded their understandings and drawn them into these errors. In order to remedy these mischiefs, I attacked the principles of the Milefian; he made me be cited before a tribunal of Pontifs in the temple of Apollo, where the King and all the people of the city were affembled; he began by representing my doctrine under the most odious form, gave false and malicious turns to my words, and endeavoured to make me suspected of the impiety of which he himself was guilty: I then rose up and spoke in the following manner.

O King! image of the great Jupiter! priests of Apollo! and you citizens of Samos! hearken to me and judge of my innocence; I have travelled among all the different nations of the universe to learn wildom, which is only to be found in the tradition of the ancients; I have discovered, that from the origin of things men adored but one fole eternal Principle; that all the Gods of Greece are but different names to express the attributes of the Deity, or the properties of Nature, which is the image of him. All that we can conceive of the supreme Essence presents itself to the mind under the three forms of goodness, wisdom and power; the sovereign good, the principle of all beings, the intelligence which defigned the plan of the world and the energy which executed it. The Orientals call thefe three forms

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(a) OROMAZES, MYTHRA and MYTHRAS; the Egyp. tians Osiris, Isis and Orus; the Thracians URA-NUS, URANIA and Love; the Tyrians Belus, Ve-NUS and THAMMUZ; the Greeks JUPITER, MI-NERVA and APOLLO. Sometimes we represent these three forms of the Divinity by the principal parts of nature, as the fun, the moon and the earth, and we call them PHOEBUS, PHOEBE and PAN; at other times by the elements of fire, air and water, and we stile them Vulcan, Juno and Neptune; one while by that prolific virtue which produces wine, corn and fruits, and they are called BACCHUS, CE-RES and VERTUMNUS; often by the juffice they exercife in the infernal regions, and they bear the names of PLUTO, PROSERPINE and MINOS: Moreover the first Form of the Divinity is represented by his eternity as he is the most ancient of all beings, and we call it Corlus, Chronus and SA-TURN: The fecond Form by his fecundity as containing the feeds of all things, and we flile it RHEA, VESTA and CYBELE: The third Form by the authority he exercises in the government of the world, and we call it MARJ as the arbiter of war, MERCURY as the ambaffador of the supreme God. HERCULES as a hero who purges the earth of monfters. Thus we express the three attributes of the Deity which comprehend the totality of his nature by the original Father the author of all beings, the immortal Virgin the mother of nature, and the fon of Jupiter the emanation from those two principles. (b) All these names nevertheless denote but one and the same power which drew all beings visible and invisible out of nothing; but mankind have confounded the work with the artificer, the image with the original, the shadow with the substance;

(b) See Difc. p. 287.

⁽a) See Difc. p. 281, 282. compared with p. 309.

they have forgotten the ancient doctrine, they have loft the meaning of our allegories, and stop at the outward fymbols without entring into the spirit of them: This is the fource of those numberless errors which prevail at present throughout all Greece. degrade religion, and render it contemptible. Moreover I find that it is a fledfast maxim in all nations. that men are not what they were in the golden age, that they are debased and degraded, and that religion is the only means to restore the foul to it's original grandeur, to make her wings grow again, and to raife her to the ethereal regions from whence she is fallen. It is necessary first to become man by civil and focial virtues, and then to refemble the Gods by that love of the Sovereign Beauty, Order and Perfection, which makes us love virtue for itself: This is the only worship worthy of the immortals, and this is all my doctrine.

Anaximander then rose up in the midst of the assembly; his age, talents and reputation gained him a filent and universal attention. Pythagoras, said he, destroys religion by his refinements; his love of order is a chimera; let us consult nature, let us search into all the secret recesses of man's heart, let us interrogate men of all nations, we shall find that self-love is the source of all our actions, all our passions, and even all our virtues: Pythagoras loses himself in his abstract reasonings; I keep to simple nature, and there I find my principles: The seeling and sentiment of all hearts authorises my doctrine, and this kind of proof is the shortest and most convincing.

Anaximander, answered I, substitutes irregular passions in the room of noble sentiments, he always represents what men ordinarily do, as the standard of what they ought to do; but the weakness of nature blinded and enseebled by the passions is not the rule of nature enlightened and fortified by the sovereign reason; he assires boldly, but he proves

nothing;

nothing; this is not my method; my proofs are thefe, they feem to me clear and folid. The fovereign will of the great Jupiter ought to be the univerial rule of our will; he loves all beings more or lefs, in proportion to their refemblance with him; it is the degree of this refemblance which constitutes the beauty, truth and goodness of each intelligence. The father of Gods and men loves himself as the sovereign good, and all other beings as his emanations; and this should be our rule: Self-love, to be regular, must be the effect and not the cause of our love for the supreme good; the love of the INFI-NITELY GREAT should be the ground of our love for the Infinitely Little; the love of the original, the motive of our love for the pictures. This is the eternal law, the immutable order, and the love of the fovereign beauty.

Anaximander interrupted me with a disdainful smile and answered; Pythagoras imposes upon you by words without meaning, by abstracted ideas that are of no use in social life, by chimeras hatched in the empty brain of idle sophists who exhaust themselves in vain speculations; what is this eternal law? this order conformable to it? this love of the sovereign beauty with which he continually dazzles our eyes? let him explain himself clearly, and all his sine-

fpun notions will vanish into smoke.

(c) The law, replied I, is the intelligence which produced all things, the fovereign r. on of the great Jupiter, the divine Minerva who inceffantly iprings from his head. The order conformable to this law is founded upon the different degrees of reality which the All-producing Spirit has given to his works, the immutable relations and essential differences which are between them. The love conformable to this order is to prefer that which is more

⁽c) See Hierocles on the golden werses of Pythag. p. 14.

I 3 perfect

perfect to that which is lefs fo, not only in all kinds but in the feveral species and individuals (d). Lastly, the fovereign beauty has no perfect fimilitude with any thing we behold on earth, or in the heavens: whatever elfe is beautiful is only fo by a participation of it's beauty; all other beauties may increase, decay, change or perish, but this is still the same in all times and in all places; it is by contemplating the different degrees of transient, variable and finite beauty, and by carrying our thoughts beyond them all, that we at length reach to that supreme Beauty which is fimple, pure, uniform, immutable, without colour, figure or human qualities. Anaximander pretends this doctrine is a chimerical idea, and a vain refinement which has no influence in focial life, but all the philosophers and legislators have thought otherwise; Hermes, Orpheus and Minos laid it down as a fundamental principle that a man must prefer the public good to his private interest from the fole love of goodness, justice and perfection: It was to this order that Codrus thought himself bound to sacrifice not only his crown but his life; his view in conforming to this order was not to render himself happy, on the contrary he believed it his duty to devote himself to death, and to make no account of himself because the love of order exacted it. If we can love nothing but with reference to ourselves, each member of society will come by degrees to confider himfelf as an independent being made for himself; there will be no reason to facrifice private interest to public good; noble sentiments and heroic virtues will be destroyed: Nor is this all, every concealed crime will foon be authorifed; if virtue be not amiable for itself, each man will forfake it when he can hide himself from the eyes of the public; he will commit all crimes

without remorfe when interest carries him to it, and he is not with-held by fear; and thus is all fociety dissolved; whether therefore you consider religion or policy, both conspire to prove my doctrine.

Here Anaximander answered: Pythagoras is unacquainted with the nature of the soul; the desire of happiness constitutes the essence of the will; pleasure is the great law both of mortal and immortal natures, it's attractive force is irressible, and it is the only moving spring of man's heart; the sight of persection acts upon us only by the pleasing sensation it causes in us.

We always love with pleafure, answered I, but we do not always love for the fake of pleafure. As the delight which accompanies the perception of truth is not the reason why we acquiesce in truth, fo the pleasure which accompanies the view of order is not the reason why we love justice. That which determines the pure act of the will, both in the one and the other case, is the perception of the immutable relations, and effential differences between beings; to know thefe relations and thefe differences is truth; to act according to these relations and differences is virtue. We may follow justice for the good it procures us, but we cannot love it but for itself, that only, for the sake of which we love, being properly the object of our love (e). As the most unjust of all men would be he, who, while he committed all forts of crimes, should pass for just, and so enjoy the honours of virtue and the pleasures of vice; so the perfectly just man would be he who should love justice for itself, and not for the honours and pleafures which accompany it; who should pass for unjust while he practised the most exact justice; who should not suffer himself to be 176

moved by ignominy, diffress, or the most cruel sufferings, but should continue stedsast in the love of justice, not because it is delightful, but because it is just. It is thus that the Gods do good from the pure love of good; the soul is an image of their substance, consequently she may imitate them, and love virtue for itself; the perception of truth may act as strongly upon her as the sensation of pleafure.

Ever fince the iron age began, men are fo blinded that they do not comprehend this fublime love of virtue; the Philosophers themselves arrive to it but by flow degrees; wifdom, in purifying the heart, accommodates herfelf to the weakness of our diflempered and imperfect nature (f). The divine Themis inebriates us at first with heavenly delights to counterbalance in us the weight of terrestrial pleafures. She allures us by a fweet fmile, enchants us by her looks all charming, transports us by the amiable truths she presents to the mind; we then adhere to virtue for the fake of these iweets that accompany it: But in proportion as the foul withdraws from outward objects, her love becomes more exalted, more delicate and more generous; she enters deeply into herfelf, concentres all her powers, and retires into her spiritual nature; she sees all the windings and turnings of the heart, she discovers all the enormities of her felf-love, which made her refer all her virtues to herfelf, and practife them only out of vanity, that she might become the idol of men by an usurpation upon the rights of the Gods; The suffers inexpressible pains to expiate these secret iniquities; she at length gets out of herself, rises above herfelf, feparates and difengages herfelf from

⁽f) See Pl tinus, Psellus, Jamblichus, Perphyry and the Plasonies of the third censury, when they speak of the purification of the ful.

every thing, that she may be united to the immutable Beauty, and behold him with that eye with which alone he can be feen; then it is that she brings forth not the shadows of virtue, but the virtues themselves, she becomes immortal and the friend of God (g). Such is the immutable law of Themis, the human virtues are acquired with pleafure, but deification only by fufferings, and by being stript of every thing that is mortal and terrefirial in us. It was thus that Hercules found exquifite pleafures in his twelve labours, and in all the exploits of an heroic virtue; but he was not deified till he had passed through the purifying slames of Themis, which your poets have repretented by those of his funeral-pile on mount Oeta. They confumed the poisoned robe of the Centaur, of the monster Typhon, and of the evil principle, which that fon of Jupiter had put on to give us an example of perfeet virtue; in the midft of the devouring flames he rejoiced at the destruction of all that he had received from his mother Alcmene; the fight of the immutable order to ravished and transported him out of himfelf, that he could not give a thought to his own happiness.

Here Anaximander cried out with fury, Pythagoras is ignorant of the history of the Gods, he tays we must resemble them, they swim in delights above, and descend upon earth only to please themselves with the terrestrial Goddesses; Jupiter himself is an instance of it; to imitate them is to pursue pleasure; Pythagoras artfully endeavours to create in you a brutal indifference for the feast of the Gods, make you despise Nestar and Ambrosia, and destroy in you the invincible desire of happiness ratural to all intelligences; I give you warning of the horrible consequences of his tynem, beware of his

fophistry.

(g) Plato's feast, p. 212.

1 5 (h) Justice,

(h) Justice, replied I with an intrepid air, is amiable for itself; if we love it only for the advantages it procures us, we are not good, but politic; it is the highest injustice to love justice only for the fake of reward; to aspire to the table of the Gods merely to please and delight ourselves, is not to love the fovereign good, it is to degrade it and make it subfervient to our interest. It was thus that fouls fell from the sublime place in heaven, they loved nectar and ambrofia more than truth, and feparated the love of pleasure from the love of order. To love the fovereign BEAUTY only as beneficent, is to love him for the finite participation of his gifts; it is to love him for what he does in us, and not for what he is in himself; it is to separate the sovereign goodness from the supreme justice; to love the immutable BEAUTY for his perfection, is to love him for his immense totality; it is to love him for what we know of him, and not for what we feel of him; it is to love without meafure the Being without limits; and it is this love which dilates, elevates, delfies, and gives a kind of immensity to the foul. I maintain therefore with all the ancients that we are not to defire admittance to the table of the Gods, but as a flate in which we are united to the fovereign BEAUTY, transformed into his image and perfected in his love. Is Olympus less the object of our defire, because we defire it from a motive worthy of the Gods? Do we love the Gods the less, because we prefer their friendship to the neclar that is drunk at their table?

O Samians! Anaximander endeavours not only to cloud your minds, but to corrupt your manners; he deceives you by flicking to the literal fense of your Mythology. The Gods who are exempt from human frailties do not descend upon earth to satisfy

gination by heaping wonders upon wonders, have

disfigured your Mythology by their fictions.

Here Anaximander cried out again with an air of zeal and enthusiasm; Will you suffer, O Samians, your religion to be thus destroyed, by turning it's mysteries into allegories, blaspheming against the facred books of your poets, and denying the most undoubted facts of tradition? Pythagoras overthrows your altars, your temples and your priesthood, that he may lead you to impiety, under pretence of deflroying fuperstition. A confused murmur immediately arose in the assembly; they were divided in their fentiments; the greatest part of the priests called me impious, and an enemy of religion. Perceiving then the deep diffimulation of Anaximander, and the blind zeal of the people who were deluded by fophistry, it was impossible for me to contain myself, and raising my voice, I said:

O King, priests and Samians, hearken to me for the last time. I would not at first lay open the mysteries of Anaximander's monstrous system, nor endeavour in a public assembly to render his person odious as he has laboured to do mine; hitherto I have respected his grey hairs, but now that I see the pit of destruction into which he seeks to hurry you, I can no longer be silent without being salse to the Gods and to my country. Anaximander seems to you to be zealous for religion, but in reality he en-

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deavours to destroy it. Hear what his principles are, which he teaches in fecret to those who will listen to him. There is nothing in the universe but matter and motion; in the fruitful bosom of an infinite matter every thing is produced by an eternal revolution of forms; the destruction of some is the birth of others; the different ranging of the atoms is what alone makes the different forts of minds, but all is distipated and plunged again into the same abysis after death. According to Anaximander, that which is now stone, wood, metal, may be dissolved and transformed not only into water, air and pure flame, but into rational spirit; according to him our own idle fears have dug the infernal pit, and our own scared imagination is the fource of those famous rivers which flow in gloomy Tartarus; our superstition has peopled the cœlestial regions with Gods and Demi-Gods, and it is our vanity which makes us imagine that we shall one day drink nectar with them; according to him goodness and malice, virtue and vice, justice and injustice, are but names which we give to things as they please or displease us; men are born vicious or virtuous, as tygers are born fierce, and lambs mild; all is the effect of an invincible fatality, and we think that we choose only because the sweetness of pleafure hides the force which irrefiftibly draws us. This, O Samians, is the dreadful precipice to which he would lead you.

While I was speaking, the Gods declared themfelves. Before the dispute the high priest of Delphos had been consulted about my doctrine; his decisions are always agreeable to the will of the great Apollo; the answer he sent to the priests of Samos was this; 'You accuse Pythagoras of erring through an excess of love for the supreme Beauty, and I accuse you of erring through a want of friendship for your fellow citizen; the God whom I serve

equally

equally abhors those who aspire not to the pleafures of Olympus, and those who desire them only to gratify their passions; mortals have often need to think of nectar and ambrofia, in order to re-' ject the enchanting cup of Circe which transforms ' men into hogs; but when the Goddess Minerva descends into heroes, they perform noble actions from noble motives; pure pleasures accompany them, glory environs them, immortality follows them, but virtue is alone their object.' Scarce had they read this answer of the pontif, when a divine voice feemed to come from the innermost part of the temple, and to fay, ' (i) The Gods do good for the fole love of good, you cannot ho-' nour them worthily but by refembling them.' The priefts and the multitude, who were more fruck with the prodigy than they had been with the truth, changed their lentiments and declared in my favour. Anaximander perceived it, and imagining that I had corrupted the pontifs in order to delude the people, hid himself under a new kind of hypocrify, and faid to the affembly, The Oracle has spoken and I must be filent: I believe, but I am not yet enlightened; my heart is touched, but my understanding is not convinced; I defire to discourse with Pythagoras in private, and to be instructed by his reafonings. Being moved and foftened with Anaximander's feeming fincerity, I embraced him with tears of joy in the presence of the King and the pontifs, and conducted him to my own house. The impious wretch, imagining that it was impossible for a man of fense not to think as he did, believed that I affected this zeal for religion only to throw a mist before the eyes of the people and gain their fuffrages. We were no fooner alone than he changed his itile and faid to me:

The dispute between us is reduced to this queflion; whether the eternal Nature acts with wisdom or delign, or takes all forts of forms by a blind neceffity: Let us not dazzle our eyes with vulgar prejudices; a Philosopher cannot believe but when he is forced to it by a complete evidence; I reason only upon what I fee, and I fee nothing in all nature but an immense matter and an infinite activity; this active matter is eternal; now an infinite active force must, in an eternal duration, of necessity give all forts of forms to an immense matter; it has had other forms than what we fee at prefent, and it will take new ones; every thing has changed, and does change, and will change, and this is sufficient for the production not only of this world, but of numberless worlds invisible to us.

What you offer, replied I, is nothing but fophistry instead of proof. You see nothing in all nature, fay you, but an infinite activity and an immense matter; I allow it; but does it follow from thence, that the infinite activity is a property of matter? Matter is eternal (add you) and it may be fo, because the infinite force which is always acting may have always produced it; but do you conclude from thence that it is the only existing substance? I shall agree also that an all-powerful, active force may in an eternal duration give all forts of forms to an immense matter; but is this a proof that that force acts by a blind necessity and without design? Though I should admit your principles, I must deny your confequences, which feem to me absolutely falle. My reasons are these:

The idea which we have of matter does not include that of active force; matter does not cease to be matter when in perfect rest; it cannot restore motion to itself when it has lost it; from whence I conclude that it is not active of itself, and consequently that infinite force is not one of it's proper-

ties,

Further, I perceive in myself and in feveral beings with which I am encompassed, a reasoning principle which feels, thinks, compares and judges: Motion only changes the fituation or figure of bodies; now it is abfurd to suppose that matter without thought and fensation can become sensible and intelligent merely by shifting it's place, or changing it's figure; there is no connexion between these ideas; I allow that the quickness of our fensations depends often upon the motion of the humours in the body, and this proves that spirit and body may be united, but by no means that they are the fame; and from the whole I conclude, that there is in nature another substance besides matter, and consequently that there may be a fovereign intellect much superior to mine, to yours, and to those of all other men. In order to know whether there be fuch an intellect, I fally out of myfelf, I run over all the wonders of the universe, I observe the constancy and regularity of it's laws, the fruitfulness and variety of it's productions, the connexion and fuitableness of it's parts, the conformation of animals, the structure of plants, the order of the elements and the revolutions of the heavenly bodies: I cannot doubt but that all is the effect of art, contrivance and a supreme wisdom. I then draw a vail over all the beings with which I am incompassed; I confider them only as phantoms, mere appearances. and illusions; I shut my eyes, I stop my ears, I return again into myfelf, to confider that reasoning principle which I have already proved not to be material, which might fubfift though all bodies were annihilated, and which shews me all objects without presenting itself, to my view. Since there cannot be an eternal succession of effects without a cause. it follows necessarily that he who made this intelligent principle must be himself intelligent; hence I conclude that the INFINITE FORCE which you acknowledge

knowledge to be in nature is a Sovereign Intelligence. When I thus return into myfelf, I again perceive the great Jupiter whom you would hide from my eyes; I find myfelf at prefent alone with him, he is sufficient to me, he continually acts upon me, he is the cause of all my sensations and of all my thoughts; he can represent numberless worlds to me, though there were nothing in all nature but he and I. Earth, air and heaven, planets and stars, universal nature, I behold you no more; vain shadows, impersect images, dissigned pictures, you are vanished away, I perceive nothing but your original and your cause, I am swallowed up, I lose myself in his bosom, and I need only feel my own being to be convinced of his.

I remember, faid Cyrus, that Zoroaster laid open to me all these truths: A superficial view of the wonders of the universe might leave the mind in some uncertainty, but when we descend to particulars, when we enter into the sanctuary of nature, and study it's secrets, laws and effects to the bottom, when we are well acquainted with ourselves, and compare what we feel within us with what we see without us, it is impossible any longer to hesitate: I do not see how Anaximander could resist the force of your arguments.

He answered me, Your reasoning is plausible, but has no solidity in it; you always shun the main question by the dextrous agility of your mind. I agree with you, that there cannot be an eternal succession of effects without a (k) first cause; this would be an infinite chain hanging upon nothing, an immense weight without a support; I likewise allow that the

⁽k) Spinoza never supposed an eternal succession of second causes without a first. He consutes that opinion by Mr. Wollaston's argument, which is the same that Anaximander uses bere. See Spin. Epist. 29.

idea of matter does not include that of active force, as the idea of active force does not include that of wisdom; because the different attributes of one and the fame effence may be separately conceived. Lastly, I grant that bodies do not become intelligent by changing of place and figure; but you ascribe to matter properties which it has not: Matter and extension are the same thing (1); now you know that extension has neither colour, nor smell, nor taste; and I add, that it has neither fixed bounds, nor diffinct parts, nor real motions: All these qualities are but ideas (m), or perceptions of the foul, caused by the action of the immense (n) extension, which shews itself fuccessively to us under different forms: This principle being laid down my real doctrine is this. cannot banish from our minds the ideas of eternity, immenfity and infinity, they every where prefent themselves to us; we can explain nothing without them; these three properties are therefore the attributes of some eternal, immense and (o) absolutely infinite Being; there can be no other (p) substance but his, it is one and it is all; it is the universal being, and is both (q) extended and intellectual; what makes the (r) diversity of beings is not any real distinction of substance, but the difference of form; the (s) eternal nature acts continually within itself, by itself and upon itself, according to the whole extent of it's infinite power, and thereby necessarily produces all'

⁽¹⁾ Descartes. (m) Dr. Berkley. (n) F. Malebranche.
(o) Spinoza says expressly the same things, Deus est Ens absolute infinitum.
(p) Præter Deum nulla dari neque concipi potest substantia.
(q) Cogitatio est attributum Dei, sive Deus est res cogitans. Extensio est attributum Dei, sive Deus est res extensa. Substantia cogitans & substantia extensa una eademque est substantia, quæ jam sub boc jam sub illo attributo concipitur.

⁽r) Res particulares nibil sunt nisi Dei attributorum modi.
(s) Ex necessitate naturæ divinæ insinita insinitis modis sequi debent. Deus est omnium rerum causa immanens, non verò transitus.

forts of forms; this boundless (z) power is not reflrained by those rules which are called wisdom, goodness and justice, for these belong to finite beings, and by no means to the infinite. Let me see you attack this system with solid reasons, without feeking to dazzle my eyes with metaphors, allegories

and the loofe declamations of an orator.

I answered; If you only maintained, that all effences are but different forms of the divine effence. that our fouls are portions of the foul of the world. and our bodies parts of his immense extension, you would not be an atheist, but you would hold abfurdities with many other (a) philosophers who have a fincere abhorrence of all impiety. They suppose as you do that there is in all nature but one substance, that the whole universe is an emanation from the divine effence, or an expansion of it; but they believe that there is an infinite Spirit who prefides over all spirits, a fovereign wisdom that governs the world, a supreme goodness that loves all it's productions; they never imagined as you do, that the one only substance acts without intelligence or justice, without knowing or having any regard to the immutable relations and effential differences between beings; your atheism lyes there; and what proof do you offer for your opinion? In order to demonstrate and convince, is it enough to heap proposition upon proposition, take for granted, and affirm boldly?

He replied with an haughty affurance, my whole fystem turns upon this single (b) principle, that there

E Part 2. Prop. 1, 2, 7, 10. S Scholia.

(a) It was the opinion of the Stoicks, of some of the disciples of Orpheus, and of the ancient Pantheists, and is held by some of the modern Chinese. See Disc. p. 296.

(b) All Spinoza's book, bis definitions, axioms, proposisions, co-

⁽z) Intellectus, voluntas, amer ad modos Dei sive entia particularia pertinent, non ad substantiam æternam & infinitam. Vid. Spin. Etb. Part 1. Def. 6. Prop. 8, 13, 16, 18, 25, 31. & Part 2. Prop. 1. 2. 7. 10. & Scholia.

is but one only substance in nature; this being demonstrated, all the rest follows by necessary and unavoidable consequence. Now this great principle I prove thus; when the eternal Being produces new substances, he gives them something or nothing; if he gives them nothing he will never produce any thing, if he gives them a part of his own essence, he does not produce a new substance, but a new form; this is demonstration: Provided the unity of substance be not destroyed, it is indifferent to me how it is called, whether soul or body, spirit or matter, intelligent or intelligible extension (c).

When the great Jupiter, faid I, creates, he does not draw a being out of nothing, as out of a subject which contains in it some reality, neither does he divide his essence to make a separate substance of it, but he makes something exist which did not exist before: Now to make a substance exist which was not before, has nothing in it more inconceivable than to make a form exist which was not before; since in both cases there is a new reality produced, and whatever difficulties there are in conceiving the passage from non-existence to being, they are as puzzling in the one as in the other: You cannot deny

rollaries and scholia tend to prove this principle or flow from it; this once destroyed, all this system falls to the ground.

(c) This is the use which the Spinozists have made of the systems maintained by Descartes, Malebranche, and Dr. Berkley, contrary to the intention of these three Philosophers. The first says, that matter and extension are the same thing; the second assires, that the immediate object of our sensations is an intelligible, eternal, immutable, infinite extension; the third endeavours to prove, that there is no such thing as body, that all is spirit. Malebranche thinks that Descartes does not extend his principle far enough; and Berkley accuses Malebranche of stopping too soon: The Spinozists pretend to reconcile all three by admitting but one only substance: It must nevertheless be allowed that there is an essential difference between these three Philosophers and Spinozia, since they teach that there is a real distinction between the infinite Essence and created essences.

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a creating (d) energy, without denying for the fame reason all active force. Thus your eternal nature is reduced to a formless mass, or to an infinite space without action and power, as well as without wifdom and goodness. Where will you find an active Deity to reduce that chaos to order, or to fill that immense space: But I will restore you, out of compaffion, that active principle and that moving force, which you have need of to form your world; I will suppose, contrary to all reason and evidence, that your eternal nature acts as necessarily as it exists, you will gain nothing by this concession, you will only plunge yourself into a new abyss of contradictions more abfurd and more frightful than the first. You cannot deny that there are in nature beings who fuffer, and other that do not fuffer, intelligences that are ignorant, and others who have knowledge; fome who deny, others who affirm, and others who doubt of the fame things; intelligences who love and hate the fame objects, and who often change their thoughts, fentiments and passions: Now is it conceivable that the fame immutable, immense, infinite Substance should be at the same time knowing and ignorant, happy and unhappy, a friend and an enemy of it's own nature? Does this monstrous assemblage of variable, bounded, fantastical and jarring forms fquare with the attributes you ascribe to the eternal Nature? You may weaken your understanding by too much refining, you may exhaust yourself by spinning a thin web of fophisms, you may wrap yourself up in these cobwebs, and endeavour to entangle light fluttering minds in them; but I defy you to confider attentively the consequences of your system without horror and shame: What motive is it that could induce you to prefer the fystem of a blind nature to that of a wife intelligence? Do but afcend

⁽d) Plato calls it Heintinn Sivapus. See Dife. p. 299.

to first principles, make use of that accuracy in which you formerly excelled, and you will find that the infinite Being, which you admit equally with me, is not universal being, but a being vastly distinct from all others; that he has produced new substances as well as new forms; that he knows himself and all his productions; that he loves himself essentially, and all other beings in proportion to the degrees of reality he has communicated to them; that he is by confequence supremely powerful, wife and good; that it is abfurd to conceive what is only power, wisdom and goodness, under the form of length, breadth and thickness; that he may exist every where without extension of parts, as he knows every thing without fuccession of thoughts; that infinite extenfion is not his immensity, as infinite time is not his eternity; that space is only the manner in which bodies exist in him, as time is only the manner in which created beings exist with him; and lattly, that variable and finite beings are not different forms of his substance, but free effects of his power. Examine geometrically this chain of confequences drawn from the idea of the eternal, immense, infinite Being; descend from the first to the last, remount from the last to the first, and you will see that they are all of them necessarily linked together; every step you take you will difcern new rays of light, which, when they are all united, form a complete evidence: I challenge you to shew me where it fails.

Thrice he affayed to speak, and thrice his perplexed mind endeavoured in vain to rally it's confused ideas; at length he collected all the powers of his understanding, and answered me thus: The universe is full of defects and vices, I see every where beings that are unhappy, and wicked; now I cannot conceive how sufferings and crimes can begin or subsist under the empire of a being supremely good, wise and powerful: If he be wise he must have foreseen them,

if he be powerful he might have hindered them, and if he be good he would have prevented them. Here is therefore as manifest a contradiction in your system as in mine; you must deny that there are crimes and miteries in the universe, or that there is a sovereign wisdom and Goodness that governs it; take

your choice.

How, answered I, will you deny what you see clearly because you do not see further? The smallest light induces us to believe, but the greatest obscurity is not a sufficient reason for denying: In this dawn of human life the lights of the understanding are too feint to shew us truth with a perfect evidence; we only get a glimpfe of it by a chance ray, which fuffices to conduct us; but it is not fuch a broad daylight as dispels all obscurity. You deny a creating power because you do not conceive how it operates; you reject an eternal Wisdom because you know not the fecret reasons of it's conduct; you refuse to acknowledge a fovereign Goodness because you do not comprehend how evil can subfift under it's government. O Anaximander! is this reasoning? A thing is not because you do not see it? All your difficulties are reduced to this.

You do me injustice, replied the wretched old man, who began to waver and to change his style, I neither assirm nor deny any thing, but I doubt of every thing, because I see nothing certain, nothing but what is wrapt up in darkness; and this obscurity reduces me to the necessity of sluctuating for ever in a sea of uncertainties; there is no such thing as demonstration (a). It does not follow that a thing is true because it appears so; a mind which is deceived often, may be deceived always; and this possibility is alone sufficient to make me doubt of every thing.

Such is the nature of our understanding, replied

I. that we cannot refuse to do homage to truth when it is clearly discerned, we are forced to acquiesce, we are no longer free to doubt: Now this impossibility of doubting is what men call conviction, evidence, demonstration: The mind of man can go no farther. This light strikes with equal force upon all minds, it has an irrefistible power over Scythians and Indians, Greeks and Barbarians, Gods and men; and it can therefore be nothing else but a ray of that eternal Wisdom which enlightens all intelligences. This light is the last tribunal for trying our ideas, we cannot appeal from it without ceasing to be rea-To doubt contrary to all reason is extravagance; to pretend to doubt when the evidence makes doubting impossible is adding infincerity to folly. See to what a dilemma you are reduced by too much refining; observe the inconstancy of your mind and the inconfiftency of your reasoning; you were at first for demonstrating that there is no sovereign Intelligence; when I shewed you that your pretended demonstrations were only loose suppositions, you then took refuge in a general doubting; and now at last your philosophy terminates in destroying reason, rejecting all evidence, and maintaining that there is no rule whereby to make any fettled judgments: It is to no purpose therefore to reason longer with you.

Here I left off speaking that I might listen to what he would answer, but finding that he did not open his mouth, I imagined that he began to be moved, and I continued thus: I suppose that you doubt seriously, but is it want of light, or the fear of being convinced, which causes your doubts? Enter into yourself; truth is better felt than understood: Hearken to the voice of nature that speaks within you, she will soon rise up against all your refined sophistry; your heart which is born with an insatiable thirst of happiness will give your understanding the

lie, when it rejoices in the unnatural hope of it's approaching extinction; once again, I fay, enter into yourself, impose silence upon your imagination, let not your passions blind you, and you will find in the inmost of your foul an inexpressible feeling of the Divinity which will dispel your doubts: It is by hearkening to this internal evidence that your understanding and your heart will be reconciled; on their reconcilement depends the peace of the foul, and it is in this tranquillity alone that we can hear the voice of wildom, which supplies the defects of our reafonings. O my father, my dear father, where are you? I feek you in yourfelf without finding you: What is become of that divine man who formerly carried me through all the regions of immensity, who taught me to run back through all times to eternity itfelf? What then is become of that sublime, subtile and extensive understanding? What cloud of passions has obscured it? What midnight of prejudice is cast over it? Here I fixed my eyes upon him to fee whether my arguments or fentiments had made any impression on his mind, but he looked upon me with the disdainful smile of a haughty soul that hides her weakness and despair under an air of contempt. I then held my peace and invoked the heavenly Minerva in a profound filence; I prayed to her to enlighten him, but she was deaf to me because he was deaf to her; he faw not the truth because he loved it not.

Here Pythagoras ceased and Cyrus said to him: You join the most affecting considerations with the most solid arguments; whether we consult the idea of the first cause or the nature of it's effects, the happiness of man or the good of society, reason or experience, all conspire to prove your system; but to believe that of Anaximander we must take for granted what can never with the least reason be imagined, that motion is an essential property of matter, that

matter

matter is the only existing substance, and that the infinite force acts without knowledge or defign, notwithstanding all the marks of wisdom that shine throughout the universe. I do not conceive how men can hesitate between the two systems; the one is obscure to the understanding, denies all consolation to the heart, and is destructive of fociety; the other is full of light and of comfortable ideas. produces noble fentiments, and confirms us in all the duties of civil life. One of the two fystems must be true; the eternal Being is either blind nature, or a wife intelligence; there is no medium; you have shewn that the first opinion is false and absurd, the other therefore is evidently true and folid. Your arguments have darted a pure light into the inmost of my foul: You feem nevertheless to have left your adversary's objection concerning the origin of evil in it's full ftrength; help me to answer this grand difficulty. Here Pythagoras ran through all the different opinions of the Philosophers without being able to fatisfy Cyrus; the Prince found a folution of this difficulty no where but among the Hebrews; but though he was not content with the answers of the Samian on this head, he would not make him feel the weakness of them, nor let him perceive that he himself was sensible of it; he dexterously shifted the question, and returning to his dispute, make haste to tell me, said he, O wise Pythagoras! what impression your discourse made upon Anaximander.

He withdrew, answered the Philosopher, in confusion and despair, and with a resolution to ruin me. As weak eyes, which the fun dazzles and blinds, fuch was the heart of Anaximander; neither prodigies, nor proofs, nor touching confiderations can move the foul, when error has feized upon the understanding by the corruption of the heart. Since my departure from Samos, I hear that he is fallen

into the wild extravagance which I had foreseen: Being refolved to believe nothing which could not be demonstrated with geometrical evidence, he is come not only to doubt of the most certain truths, but to believe the greatest absurdities. He maintains, without any allegory, that all he fees is but a dream; that all the men who are about him are phantoms; that it is he himself who speaks to and answers himself, when he converses with them; that the heaven and the earth, the flars and the elements, plants and trees, are only illusions; and in a word, that there is nothing real but himself: At first he was for destroying the divine Essence to substitute a blind nature in it's place; at present he has destroyed that nature itself, and maintains that he is the only existent being (a). Thus ended the converfation between Cyrus and Pythagoras. The Prince was touched with the confideration of the weakness of human understanding; he saw by the example of Anaximander, that the most subtile genius's may go gradually from impiety to extravagance, and fall into a philosophical delirium, which is as real a madness as any other. Cyrus went the next day to fee the Sage, in order to put some questions to him about the laws of Minos.

The profound peace, faid he to Pythagoras, which is at prefent in Persia, gives me seisure to travel; I am going over the most famous countries to collect useful knowledge; I have been in Egypt where I have informed myself in the laws and government of that kingdom; I have travelled over Greece to acquaint myself with the different republicks which compose it, especially those of Lacedæmon and Athens. The ancient laws of Egypt seem to me to have been excellent and founded in nature, but

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⁽a) The language of the modern Egomists and of Carneades here rofore. See Disc. p. 313.

it's form of government was defective; the Kings had no bridle to restrain them; the thirty judges did not share the supreme authority with them; they were but the interpreters of the laws. Defpotic power and conquests at last destroyed that empire. I fear that Athens will be ruined by a contrary fault; it's government is too popular and tumultuous: The laws of Solon are good, but he had not fufficient authority to reform the genius of a people that have an unbounded inclination for liberty, luxury and pleasure. Lycurgus has provided a remedy for the defects which ruined Egypt and will deftroy Athens; but his laws are too contrary to nature: Equality of ranks and community of goods cannot fubfift long; as foon as the Lacedæmonians shall have extended their dominion in Greece. they will doubtless throw off the yoke of these laws; they restrain the passions on one side but indulge them too much on another, and while they proscribe sensuality they favour ambition. None of there three forms of government feem to me to be perfect; I have been told that Minos heretofore effablished one in this island, which was free from the defects I have mentioned.

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Pythagoras admired the young Prince's penetration, and conducted him to the temple where the laws of Minos were kept in a gold box; they contained all that regarded religion, morality and policy, and whatever might contribute to the knowledge of the Gods, ourselves and other men: Cyrus found in this facred book all that was excellent in the laws of Egypt, Sparta and Athens, and thereby perceived, that as Minos had borrowed from the Egyptians, fo Lycurgus and Solon were indebted to the Cretan law-giver for the most valuable parts of their institutions; and it was upon this model also that Cyrus formed those admirable laws which he established in his empire after he had conquered Asia.

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Pythagoras after this explained to him the form of government of ancient Crete, and how it provided equally against despotic power and anarchy. One would think, added the Philosopher, that a government so perfect in all it's parts should have Subfifted for ever, but there hardly remain any traces of it. The fuccessors of Minos degenerated by degrees; they did not think themselves great enough while they were only guardians of the laws; they would substitute their arbitrary will in the place of them. The Cretans opposed the innovation; from thence fprang discords and civil wars; in these tumults the Kings were dethroned, exiled, or put to death, and usurpers took their place; these usurpers to flatter the people weakened the authority of the nobles; the Comes or deputies of the people invaded the fovereign authority; the monarchy at first shaken and then despised was at last abolished, and the government became popular. Such is the fad condition of human things. The defire of unbounded authority in Princes, and the love of independence in the people, expose all kingdoms to inevitable revolutions; nothing is fixed or stable among men. Cyrus perceived by this, that the fafety and happiness of a kingdom do not depend so much upon the wisdom of laws, as upon that of Kings. All forts of government are good when those who govern feek only the public welfare, but they are all defective, because the governors being but men, are im; erfect.

After feveral fuch conversations with the wife Samian, the Prince prepared to continue his travels, and at parting faid to him, I am extremely concerned to fee you abandoned to the cruelty of capricious fortune! How happy should I be to spend my life with you in Persia! I will not offer you pleasures or riches which allure other men; I know you would be little moved by them; you are above the favours

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of Kings, because you see the vanity of human grandeur, but I offer you in my dominions peace, liberty, and the fweet leifure which the Gods grant to those who love wisdom. I should have a fincere joy, replied Pythagoras, to live under your protection with Zoroaster and the Magi, but I must follow the orders given me by the oracle of Apollo; a mighty empire is rifing in Italy, which will one day become mailer of the world; it's form of government is like that established in Crete by Minos; the genius of the people is as warlike as that of the Spartans; the generous love of their country, the effeem of personal poverty in order to augment the public treasure, the noble and difinterested fentiments which prevail among the citizens, their contempt of pleasure, and their ardent zeal for liberty. render them fit to conquer the whole world; I am to introduce there the knowledge of the Gods and I must leave you, but I will never forget you; my heart will follow you every where; you will doubtless extend your conquests as the oracles have foretold: May the Gods preserve you then from being intoxicated by fovereign authority! May you long feel the pleasure of reigning only to make other men happy! Fame will inform me of your successes: I shall often ask, has not grandeur made a change in the heart of Cyrus? Does he still love virtue? Does he continue to fear the Gods? Though we now part we shall meet again in the abode of the just; I shall doubtless descend thither before you; I will there expect your Manes. Cyrus! how joyful shall I be to see you again after death among the good Kings, who are crowned by the Gods with an immortal glory! Farewel, Prince, farewel, and remember that you never employ your power but to execute the dictates of your goodness.

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Cyrus was so much affected, that he could not answer; he respectfully embraced the old man, and

bedewed his face with tears; but in short they must separate: Pythagoras embarked very soon for Italy, and the Prince in a Phænician vessel for Tyre. As Cyrus was failing from Crete, and the coasts of Greece began to disappear, he selt an inward regret, and calling to mind all he had seen, said to Araspes: What! is this the nation that was represented to me as so superficial and trissing? I have sound there great men of all kinds, prosound philosophers, able captains, wise politicians, and genius's capable of reaching to all heights, and of going to the bottom of things. Other nations methinks

don't do the Greeks justice.

I cannot admire, answered Araspes, either their talents or their sciences; the Chaldeans and Egyptians furpass them exceedingly in all solid knowledge. Lycurgus, Solon, Thales and Pythagoras would never have known any thing if they had not travelled in Egypt and the East: All that they have added to our philosophy has been only so much allay to it. The doctrine of (b) Thales is a feries of loofe suppositions; his ethereal fluid is a mere whim and not at all geometrical; what comparison between his philosophy and that of (c) Moschus the Phænician? Besides I don't find any thing of the original, creating, masculine genius in the Greek poets and orators, but a diffused style, superfluous flowers, ideas that feem clear and transparent only because they are light and thin; their pretty thoughts,

(b) He introduced mathematicks and physics into Greece, as Def-

cartes revived the tafte of them in Europe.

⁽c) He was the first that taught the atomical dostrine, not in the sense of Democritus and Episurus, but in that of Sir Isast Newton. See Opt. pag. 407. Moschus and the Phænicians believed, that after the chaos the plastic spirit of the universe had brought the atoms together by love, πρόσθη το πνευμά των ιδίων αρχων, this is the manner in τυδιού the ancients expressed the destrine of attraction.

ingenious turns and pretended delicacies proceed wholly from the infant weakness of their under-flanding, which cannot rise to the sublime, and continually hovers about the surface of objects: In a word, all that I admire in the Greeks is their politeness, their conversible qualities, their taste for pleasure and their continual joy; they purchase hap-

piness at a cheaper rate than other nations.

It is true, replied Cyrus, we find fublime ideas and useful discoveries among the Chaldeans and Egyptians, but their depth of science is often full of obscurity; they know not like the Greeks how to come at hidden truths by a chain of known and eafy ones; that ingenious method of ranging each idea in it's proper place, of leading the mind by degrees from the most simple truths to the most compounded, with order, perspicuity and accuracy, is a fecret with which the Chaldeans and Egyptians, who boast of having more of original genius, are This nevertheless is the true scilittle acquainted. ence by which man is taught the extent and bounds of his own mind, and this is what we owe to Thales; his works and his travels spread this taste in the East; what ingratitude and injustice to make no other use of his great discoveries than to despise him because he did not discover all! It is true his philosophy is not exact; but Moschus, the great Moschus, has not he himself had recourse to an ethereal fluid in order to explain his principle of attraction, which, as at first represented by his disciples, was wholly unintelligible, a mere occult quality. I know that the Greeks love the agreeable kinds of knowledge more than abstract ideas; the arts of imitation more than nice speculations; but they do not despise the sublime sciences: On the contrary, they excel in them when they apply their minds to the study of them. Have we in all the K 4

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East such a (d) history of physics as that written by Anaximenes? Do not you find beauties in Homer, the fables of Æsop, Archilochus's satyrs, and in the dramatic pieces which are acted at Athens to render vice odious and ridiculous? I repeat what I faid to Solon, the Greeks have a finer tafte than other nations. It is for want of fenfibility that we do not fufficiently admire the delicate thoughts, the tender passions, the natural and unaffected graces in their writings. The poem of Abaris the Scythian concerning the (e) ruin of the garden of the Hesperides would have been more perfect if the author had been a Greek. We see there all the efforts of a genius that can rife to the highest heaven, descend to the lowest abyse, and sly with a rapid wing from one end of immensity to the other; yet Abaris, the admirable Abaris, does he always diffinguish between the natural and the low, fublimity and bombaft, enthusiasm and fury, delicacy and subtility? I grant that the Greeks feem to be fometimes taken up too much with trifles and amusements; but the great men among them have the fecret of preparing the most important affairs, even while they are diverting themselves: they are sensible that the mind has need now and then of rest; but in these relaxations they can put in motion the greatest machines by the fmallest springs; they look upon life as a kind of fport, but fuch as refembles the Olympic games, where mirthful dancing is mixed with laborious ex-They love strangers more than other nations, and their country deferves to be styled the common country of mankind. It is for these qualities that I prefer the Greeks to other nations, and not because of their politeness.

⁽d) A kind of bistory like that of the academy of sciences in France.

⁽e) It might be somewhat like Milton's Paradise loft.

True politeness is common to delicate souls of all nations, and is not peculiar to any one people. External civility is but the form established in the different countries for expressing that politeness of the I prefer the civility of the Greeks to that of other nations, because it is more simple and less troublefom; it excludes all fuperfluous formality; it's only aim is to render company and conversation easy and agreeable: But internal politeness is very different from that superficial civility. You were not present that day when Pythagoras spoke to me upon this head; I will tell you his notion of politeness, to which his own practice is answerable. It is an evenness of foul which excludes at the same time both infensibility and too much earnestness; it supposes a quickness in discerning what may suit the different characters of men; it is a sweet condescenfion by which we adapt ourselves to each man's taste, not to flatter his passions, but to avoid provoking them. In a word, it is a forgetting of ourselves in order to feek what may be agreeable to others, but in so delicate a manner as to let them scarce perceive that we are fo employed: It knows how to contradist with respect, and to please without adulation, and is equally remote from an infipid complaifance and a low familiarity. Cyrus and Araspes were difcourfing together in this manner when they difcovered the coasts of Phœnicia, and they soon after arrived at Tyre.

TRAVELS

OF

CYRUS.

SEVENTH BOOK.

HE King of Babylon having destroyed ancient Tyre, the inhabitants had built a new city in a neighbouring island, thirteen furlongs from the shore. This island stretched itself in form of a crescent, and enclosed a bay where the ships lay in shelter from the winds; divers rows of cedars beautified the port; and at each end of it was a fortress for the security of the town and of the shipping. In the middle of the mole was a portico of twelve rows of pillars, where, at certain hours of the day, the people of all nations affembled to buy and fell; there one might hear all languages spoken, and see the manners and habits of all the different nations; fo that Tyre feemed the capital of the universe. A prodigious number of veffels were floating upon the water, fome going, others arriving; here the mariners were furling their fails while the weary rowers enjoyed repose; there one might fee new built vessels launched; a vast multitude of people covered the port; some were bufy in unloading th ps, others in transporting merchandife, and others in filling the magazines;

all were in motion, earnest at work, and eager in

promoting trade.

Cyrus observed a good while with pleasure this fcene of hurry and business, and then advancing towards one end of the mole met a man whom he thought he knew: Am I deceived, cried out the Prince, or is it Amenophis who has left his folitude to come into the fociety of men? It is I, replied the Egyptian Sage; I have changed my retreat in Arabia for another at the foot of mount Libanus. Cyrus furprifed at this alteration asked him the reafon: Arobal, said Amenophis, is the cause of it; that Arobal of whom I spoke to you formerly, who was prisoner with me at Memphis and my fellowflave in the mines of Egypt, was fon to the King, of Tyre, but knew not his birth; he has afcended the throne of his ancestors and his true name is Ecnibal; I enjoy a perfect tranquillity in his dominion; come and fee a Prince who is worthy of your friendship. I have always had a concern for him, replied Cyrus, on account of your friendship for him, but I could never forgive his leaving you: I rejoice with you on your finding him again, I long impatiently to fee him, and to testify to him the satisfaction I'feel.

Amenophis conducted the Prince to the royal palace and presented him to the King: noble souls make acquaintance at first sight, nor does it require time to form strict friendships, where a sympathy of thoughts and sentiments have prepared the way for them. The King of Tyre asked Cyrus divers questions about his country, his travels, and the manners of the different nations he had seen: He was charmed with the noble sentiments and delicate taste which discovered themselves in the young Prince's discourse, who on the other hand admired the good sense and virtue of Ecnibal; he spent some days at his court, and at length desired Amenophis to relate

K. 6.

to him the misfortunes of the King of Tyre, and by

what means he had afcended the throne.

The Egyptian fage retired one day with Cyrus and Araspes into the hollow of a rock beautified with shell-work; from thence they had a view of the sea, the city of Tyre, and the fertile country about it: on one fide mount Libanus bounded the prospect. and on the other the isle of Cyprus seemed to sly away upon the waves; they all three fat down upon a bed of moss on the brink of a fountain whose still waters feemed to fleep in their very fource. When they had reposed themselves a while the Egyptian

fage began thus:

While Ecnibal was yet a child in his cradle his father died; his uncle Itobal aspiring to the throne refolved to rid himself of the young Prince: But Bahal, to whom his education was committed. fpread a report of his death to preferve him from the cruelty of the tyrant, and fent him to a folitary part of the country at the foot of mount Libanus, where he made him pass for his own son under the name of Arobal, without discovering his birth even to the Prince himself. When Ecnibal was in his fourteenth year, Bahal formed the defign of placing him upon the throne: The usurper being apprized of it, clapt up the loyal Tyrian in prison and threatened him with the most cruel death, if he did not d liver up the young Prince into his hands. Bahal would make no discovery, being resolved to die rather than fail in his duty and affection for Ecnibal. In the mean while the tyrant, knowing the heir of the crown to be yet living, was greatly disturbed and incenfed. To fatiate his rage and calm his disquiets he ordered all Bahal's children to be put to death: But a faithful flave, having notice of it, contrived to fave Ecnibal; fo that he left Phænicia without knowing the fecret of his birth. Bahal escaped out of prison by throwing himself from a high tower into

into the fea; he gained the shore by swimming and retired to Babylon where he made himfelf known to Nabuchodonofor. To revenge himfelf for the murder of his children he stirred up that conqueror to make war upon Itobal, and to undertake the long The King of Babylon, being informfiege of Tyre. ed of the bravery and capacity of Bahal, chose him to command in chief in this expedition. Itobal was killed, and after the taking of the town Bahal was raifed to the throne of Tyre by Nabuchodonofor. who in that manner recompensed his services and fidelity. Bahal did not fuffer himself to be dazzled by the luftre of royalty: Having learned that Ecnibal had escaped the rage of the tyrant, his first care was to fend over all Asia to seek him, but he could learn no news of him; for we were then in the

mines of Egypt.

Arobal having wandered a long time in Africa and loft the flave, his conductor, engaged himself in Apries's troops, being resolved either to end his days or to diffinguish himself by some glorious ac-I have formerly given you an account of our first acquaintance, our mutual friendship, our common flavery, and our separation. Upon his leaving me he went to Babylon, where he was informed of the revolution which had happened at Tyre, and that Bahal, whom he believed his father, was raifed to the throne; he left the court of Nabuchodonofor without delay, and foon arrived in Phænicia where he was introduced to Bahal. The good old Man loaded with years was reposing himself upon a rich carpet; joy gave him strength; he got up, ran to Arobal, examined him, recalled all his features, and in a word knew him to be the same; he could no longer contain himself, he fell upon his neck, embraced him, bedewed his face with tears, and cried out with transport; It is then you whom I fee, it is Ecnibal himself, the son of my master, the child whom whom I faved from the tyrant's hands, the innocent cause of my disgrace and the subject of my glory; I can then shew my gratitude towards the King who is no more, by restoring his son. Ah Gods! it is thus that you recompence my sidelity, I die content. He immediately dispatched ambassadors to the court of Babylon to ask permission of the King to resign the crown and recognize Ecnibal for his lawful master. It was thus that the Prince of Tyre ascended the throne of his ancestors, and Bahal died soon after.

As foon as Arobal was restored he sent a Tyrian to me in my folitude to inform me of his fortune. and to press me to come and live at his court: I was charmed to hear of his happiness and to find that he still loved me; I expressed my joy in the warmest manner, and fignified to the Tyrian that all my defires were fatisfied fince my friend was happy; but I absolutely refused to leave my retirement: He fent to me again to conjure me to come and affift him in the labours of royalty; I answered, that he was fufficiently knowing to fulfil all his obligations, and that his past misfortunes would enable him to shun the dangers to which supreme authority is exposed. At last, seeing that nothing could move me, he left Tyre under pretence of going to Babylon to do homage to the Assyrian King, and arrived very foon at my folitude. We tenderly embraced each other a long while; doubtless you thought, faid he to me, that I had forgotten you, that our feparation proceeded from the cooling of my friendfhip and that ambition had feduced my heart; but you were deceived: It is true that when I left you I could no longer support retirement, I had no peace in it; this restlessness no doubt proceeded from the Gods themselves; they drew me away to accomplish the defigns of their wifdom; I could enjoy no repose while I refisted them: It was thus that they con-

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conducted me to the throne by unknown paths; grandeur has not changed my heart; shew me that absence has not diminished your friendship; come and support me in the midst of the toils and dangers in which an elevated state engages me. Ah! faid I to him, do not force me to quit my folitude; fuffer me to enjoy the repose which the Gods have granted me; grandeur excites the passions; courts are stormy feas, I have been already shipwreck'd and have happily escaped; expose me not to the like misfortune a fecond time. I perceive your thoughts, replied Ecnibal, you are afraid of the friendship of Kings, you have experienced their inconftancy, you have found that their favour is frequently but the forerunner of their hatred; Apries loved you once and deferted you afterwards; but alas! should you compare me with Apries? No, no, replied I, I shall always diftrust the friendship of a Prince brought up in luxury and effeminacy like the King of Egypt; but for you, who were educated far from a throne and in ignorance of your rank, and have fince been tried by fuch a variety of adverse fortune, I have no fear that the regal dignity should alter your fentiments: The Gods have conducted you to the throne, you must fulfil the duties incumbent upon a King, and facrifice yourlelf to the publick good; but for me, nothing obliges me to engage anew in tumult and trouble; I have no thought but to die in folitude, where wisdom nourishes my heart, and where the hope of being foon re-united to the great Ofiris makes me forget all my past misfortunes.

Here a torrent of tears obliged us to filence, which Ecnibal at length breaking faid to me: Has then the study of wisdom served only to make Amenophis infensible? Well, if you will grant nothing to friendship, come at least to defend me from the frailties of human nature; I shall one day perhaps forget that I have been unfortunate, I may come to be unmoved

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with the miferies of men, supreme authority will perhaps poison my heart, and render me like other Princes; come and preserve me from the errors to which my flate is ever liable; come and confirm me in all those maxims of virtue with which you formerly inspired me; I feel that I have more need of a friend than ever. Ecnibal melted me with these words, and I confented to follow him, but upon condition that I should not live at court, that I should never have any employment there, and that I should retire into some solitary place near Tyre; I have only changed one retreat for another, that I might have the pleasure of being nearer my friend. left Arabia Felix, went to Babylon, and faw there Nabuchodonofor; but alas! how different is he now from what he was heretofore! He is no longer that conqueror who reigned in the midst of triumphs, and aftonished the nations with the splendor of his glory; for some time past he has lost his reason; he flies the fociety of men, and wanders about in the mountains and woods like a wild beaft; how terrible a fate for fo great a Prince! When we arrived at Tyre I chose my retreat at the foot of Mount Libanus, in the fame place where Ecnibal was brought up; I come here fometimes to fee him, and he goes frequently to my folitude; nothing can impair our friendship, because truth is the only bond of it. I fee by this example that royalty is not as I imagined, incompatible with tender fentiments; all depends on the first education of Princes; adversity is the best school for them; it is there that heroes are formed; Apries had been spoiled by prosperity in his youth; Arobal is confirmed in virtue by misfortunes.

Cyrus's esteem for Ecnibal was much heightened by this relation; he admired that Prince's constancy in friendship more than all his other great qualities. During his stay at Tyre he was entertained in a very magnificent manner, and often expressed to the King

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his aftonishment at the splendor which reigned in that city. Be not surprized at it, answered the Tyrian Prince, wherever commerce slourishes under the protection of wise laws, plenty becomes quickly universal, and magnishence costs the state nothing. Cyrus, upon this, desired the King of Tyre to explain to him how he had brought his dominions into

fuch a flourishing condition in fo short a time.

The wifest of the Hebrew Kings, said Ecnibal, shewed many ages ago to what a pitch of splendor and magnificence commerce will raise a little state; his ships failed even to the remotest islands to import from thence the wealth, perfumes, and rich commodities of the East; after the ruin and captivity of the Hebrews we feized upon all the branches of their commerce. Tyre is happily fituated; her inhabitants understand navigation; trade was at first perfectly free there; strangers were treated as citizens of Tyre: But under the reign of Itobal all fell to ruin; instead of keeping our ports open according to the old custom, he shut them up out of political views, formed a defign of changing the fundamental constitution of Phænicia, and of rendring a nation warlike, that had always shunned having any part in the quarrels of her neighbours. By this means commerce languished, and our strength diminished; Itobal drew upon us the wrath of the King of Babylon, who razed our ancient city and made us tributary. As foon as Bahal was placed upon the throne, he endeavoured to remedy these mischiefs; I have but followed the plan which that good Prince left me.

He began by opening his ports to strangers, and by restoring the freedom of commerce. He declared that his name should never be made use of in it, but to support it's rights and make it's laws be observed. The authority of Princes is too formidable for other men to enter into partnership with them. Commerce was carried on in the first republics only

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by exchange of merchandise; but this method was found troublefom, and subject to many inconveniencies; the value of provisions is not always the fame, they cannot be transported without expence. nor diffributed without trouble, nor long kept without spoiling. It was necessary to have such a common measure of the value of merchandise, as should be incorruptible, portable and divisible into small parts for the convenience of the poorest citizens. Metals feemed proper for this use, and it is this common measure which is called money. The public treasure having been exhausted by long wars, there was not money enough in Phænicia to fet the people to work; arts languished, and agriculture itself was neglected. Bahal engaged the principal merchants to advance confiderable sums to the artizans, while the former trafficked together upon fafe credit; but this credit never took place among the labourers and mechanics. Coin is not only a common measure for regulating the price of the feveral kinds of merchandise, but it is a fure pledge which has an intrinsic value, and pretty near the fame in all nations. Bahal would not have this pledge ever taken out of the hands of the people, because they have need of it to secure themselves against the corruption of ministers, the oppresfion of the rich, and even the ill use which Kings might make of their authority. In order to encourage the Tyrians to work, he not only left every one in the free possession of his gain, but allotted great rewards for those who should excel by their genius, or diffinguish themselves by any new invention. built great work-houses for manufactures; he lodged there all those who were eminent in their respective arts; and that their attention might not be taken off by uneafy cares, he supplied all their wants, and he flattered their ambition by granting them such honours and diffinctions in his capital as were fuitable to their condition. He took off the exorbitant impoits,

posts, and forbad all monopolies; so that neither buyers nor sellers are under any constraint or oppression. Trade being left free, my subjects import hither in abundance all the best things which the universe affords, and they sell them at reasonable rates. All forts of provisions pay me a very small tribute at entring; the less I setter trade the more my treasures increase; the diminution of imposts diminishes the price of merchandise; the less dear things are, the more are consumed of them, and by this consumption my revenues exceed greatly what they would amount to by laying excessive duties. Kings, who think to enrich themselves by their exactions, are not only enemies to their own people,

but ignorant of their own interests.

I perceive, faid Cyrus, that commerce is a fource of great advantages in a flate; I believe that is the only fecret to create plenty in great monarchies, and to repair the defolations caused there by war; numerous troops quickly exhauft a kingdom if we cannot draw subfiftence for them from foreign countries by a flourishing trade. Have a care, faid Amenophis, that you do not mistake. Commerce ought not to be neglected in great monarchies, but it must be regulated by other rules than in petty republics. Phœnicia carries on commerce, not only to supply her own wants, but those of foreign states. As her territories are finall, her strength consists in making herself useful and even necessary to all her neighbours; her merchants bring from the remotest islands the riches of nature, and distribute them afterwards among other nations. It is not her own superfluities. but those of other countries, which are the foundation of her trade. In a city like Tyre where commerce is the only support of the state, all the principal citizens are traders; the merchants are the Princes of the republic: But in great empires, where military virtue and subordination of ranks are abfolutely

absolutely necessary, commerce ought to be encouraged without being univerfal. To this end, it is necessary to establish companies, grant them privileges, and intrust them with the general commerce of the nation: They should make settlements in remote islands, and maintain a naval force for their defence against pirates: Those who cannot employ themselves in trade shall lodge their money in these public companies: The magistrates, priests and military men cannot traffic without neglecting their proper employments and demeaning themselves; those trading companies shall be the depositaries of every private man's money, which thus united will produce an hundredfold. In a kingdom that is fruitful, spacious, populous and abounding with sea-ports, if the people are laborious they may draw from the bofom of the earth immense treasures, which would be loft by the negligence and floth of it's inhabitants. By improving the productions of nature by manufactures the national riches are augmented; and it is by carrying these fruits of industry to other nations that a folid commerce is established in a great empire: But nothing should be exported to other countries but it's superfluities, nor any thing imported from them but what is purchased with those superfluities. By this means the state will never contract any debts abroad, the balance of trade will be always on it's fide, and it will draw from other nations wherewith to defray the expences of war; great advantages will be reaped from commerce without destroying the distinction of ranks, or weakening military virtue: One of the chief accomplishments of a Prince is to know the genius of his people, the productions of nature in his kingdom, and how to make the best advantage of them. Cyrus by his conversation with Ecnibal and Amenophis learnt many useful notions and maxims in government which he had not met with in other countries; they were

were of great fervice to him after the taking of Sardis, when he ordered gold money to be coined, and turned the King of Lydia's treasures into specie (a).

The next day Cyrus accompanied the King of Tyre fome furlongs from his capital to affift at the annual rites instituted in commemoration of the death of Adonis. Between Heliopolis and Byblos there was a stately temple consecrated to Venus: On one side of the portal was placed a statue of the Goddess. she leaned her declining head on her left hand, grief appeared in her countenance, and tears feemed to flow from her eyes, which were turned upon the statue of her lover placed on the other fide; a stream of blood feemed to fpring from his heart, and to dye the river Thammuz whose purple waters rolled with impetuofity towards the fea. The frizes and the architraves were adorned with sculptures in bas-relief. representing the three metamorphoses of the Goddess. the history of her unfaithfulness, and of all the effects of Adonis's constancy.

The temple was built of fine Parian marble; it's immense vault represented that of heaven; in the middle of it appeared the chariot of the sun encircled by the planets, and at a greater distance the empyreum spangled with stars. Upon the altar stood a statue of the Goddess; she held in her hand the globe of the world, and upon her wonderful girdle were described the twelve constellations. The artist had animated the marble in such a manner, that the statue expressed three different passions, according to the different points of view from whence it was beheld (b); at a distance it was a noble and majestic beauty that seemed to invite with a soft smile, accompanied with a tender and modest look; upon a

⁽a) See Sir Isaac Newton's Chronol. p. 319.

⁽b) The Venus of Medicis is faid in like manner to have three different aspects, according to the different points of view from which it is beheld.

nearer view her face, turned towards the East, proclaimed the peaceful joy of a foul that sees the beauty of truth, possesses it and is possessed by it; when viewed from the other side she seemed to turn away her eyes, and despise those who durst approach her with a profane heart and impure thoughts. In the sculptures of the altar, Love (a) under the shape of Adonis seemed to descend from heaven, his infant look spoke nothing but candour, innocence and simplicity; the virtues walked before him, the muses followed him, and the graces hovered about him; he had no bandage upon his eyes, and held in his hand a lighted torch, to shew that he enlightens at the same time that he instances.

When Cyrus entered the temple he found all the people, clad in mourning, in a cavern, where the image of a young man was lying upon a bed of flowers and odoriferous herbs; nine days were spent in fasting, prayer and lamentations, after which the public forrow was changed into gladness; songs of joy succeeded to weeping (b), and the whole assembly began this facred hymn. 'Adonis is returned to life, 'Urania weeps no more, he is re-ascended to heaven, he will soon come down again upon earth to banish thence both crimes and miseries for eyer.'

Cyrus was struck with the august solemnity of the Tyrian rites; he knew nothing of the history of Venus and Adonis but by the Mythology of the Greeks, and suspected that they had debased it according to their custom: He desired Amenophis to explain to him the true meaning of the Phænician ceremonies. The wise Egyptian sat down with the young Prince

(b) All these Tyrian rites are to be found in Lucian, St. Jerome, St. Cyril, Julius Firmicus, Macrobius and Procopius. Ses Disc. p. 339.

⁽a) Since there are two Venus's, says Plato, there must be two Loves, and be calls this Love the great God, Méyas Deds sin de Esce and Laurasis ev Leois. Conviv. p. 178, 180.

over-against the great gate of the temple, in a place from whence they could see the statues of the God and Goddes, with all the bas-reliefs that represented their adventures, and then said: It is not long since the Greeks were utter strangers to letters, the muses and the sciences; their understanding is still young, they have no true knowledge of antiquity; they have dissigured all the mysteries of the ancient religion by their absurd sictions and gross images: The combats of Mythras, the murder of Osiris, the death of Adonis, the banishment of Apollo, and the labours of Hercules, represent to us the same truths; but different nations have painted them under different similitudes; what we learn of them from the Tyrian annels is as follows.

Before the formation of the elements, the heavens and the earth, an eternal filence reigned throughout all the ethereal regions, and the music of the stars had not yet begun: The great God (b) Belus dwelt in an inaccessible light with the Goddess (c) Urania, who incessantly sprang from his head, and with the God (d) Adonis whom he had engendred like unto himself. Belus being more and more charmed with the beauty of his son, desired that there might be several miniatures and living images of him. Adonis, animated by the power of Belus, moulded some rays of light, and made suns, stars, and numberless worlds invisible to us; but as yet there were no inhabitants for them. He looked upon his mother, and on a sudden he saw

⁽b) Belus or Baali was anciently one of the names of the true God among the Hebrews. See Hofea, chap. ii. ver. 16. and Selden de Diis Syris, cap. i. Syntag. 2.

⁽c) Urania, Minerva and Isis are the same. See Seld. ibid.

⁽d) "Aδωνις δεσπότης apud Phénices unde Lacenibus Kueis, id est Kupios, Seld. ib. c. 11. Adonis comes from the word Adonai, one of the ten names of God. Vid. D. Hier. Ep. ad. Marcell. This Adonis is the same with the Logos of Plato, whom he defines Ευγονον ο ταγαθόν εγένισεν αναλογον εαυτώ. See Disc. p. 302.

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fpring out from the vast abyss a beautiful flower which contained the soul of the world; Adonis breathed upon it; what cannot the almighty breath of a God? The flower swelled, expanded itself and was changed into a young Goddess whom he named (a) Urania after his mother. Transported with love and pleasure, he would have presented her to his father, but she was not yet able to support the splendor of the divine presence, or to breathe the pure

air of the empyreum.

Adonis placed the young Goddess in a star, in the centre of the universe, from whence she could fee the course of all the heavenly bodies, and hear the music of the celestial spheres: He then said to her, Beautiful Urania I love you, and defign you for a more transcendent glory than what you at prefent enjoy; I intend to make you my spouse, bless you with a happy race that shall people the heavens, and conduct you at last with all your children into the fublime place above the stars where my father dwells: The only condition I require of you is, that you never wish to know more than what suits your present state, that unreasonable curiosity would render you both unhappy and criminal: Such are the immutable laws of Belus. Urania thought her felf too happy to enjoy her felicity on fuch easy terms; fhe loved Adonis more than all the glory that he promised her, the fight of her lover made her forget all his gifts; he looked upon her with complacency and by this look made her pregnant; fhe became the mother of all the Divinities without ceasing to be the immortal virgin; she quickly peopled the flars with Gods and Goddesses, who had

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⁽a) Pausanias tells us that there were two Urania's, the exlestial Venus, and the Venus ἀποςερφία of the Greeks, or Verticordia of the Latins, which is as much as to say, Venus convertens cor saum as well as aliorum. See Disc. p. 340.

no other law but that of obeying the will of Adonis, loving each other tenderly as the children of the fame father, and aspiring by their virtue to become

one day worthy of feeing the God Belus.

Urania continued long faithful; she followed Adonis every where, he led her through the immense spaces to shew her the numberless worlds which he had there produced; he often talked with her of the fuperior regions, and of the pleafure which she would one day feel in knowing him of whom all nature is but a feint image, in comparing the original with it's pictures, and in feeing their various re-These discourses kindled in her the fatal curiofity, she began to be weary of her happiness. and had no longer any relish for the pleasures she enjoyed: She durst not speak, but Adonis perceived the first motions of her unfaithfulness, and endeavoured to stop it's progress; she grew pensive, melancholy, distrustful, and broke out at last in these bitter complaints: Adonis, cruel Adonis! why did you give me the idea of a happiness which makes me miserable? You promised to carry me up to the empyreum, shew me the kingdom of your father, and make me partaker of his glory; you should have concealed your defigns from me, or have accomplished them sooner. Imprudent Urania, replied Adonis, you are going to ruin yourfelf in spite of me, you are not yet capable of beholding the God Belus, you would not be able to support the splendor of his prefence, he will be loved as he deferves before he manifests himself as he is; the finallest defire, the least motion contrary to his order is an incroachment on his rights.

A vain curiofity and an ambitious defire of knowing overcame the Goddess, she no longer beheld Adonis with the same complacency, she no longer found the same charms in his company, she received his caresses with coldness and indifference; he re-

newed all his endeavours to cure her diftempered mind, but to no purpose; she forced him at length to leave her: The Gods are delicate in love, and cannot fuffer a divided heart; he re-ascended to his father and left her all alone, hoping that the pains of absence would recover her from her error. As foon as he was gone she renewed her complaints, and tormented herfelf with new reflections; the began to doubt, and by that doubting she became darkened; she suspected all that Adonis had faid to her of his father and of the superior regions to be only a chimera; she forgot her origin and her dependent state: To convince her of her error, she was thrown down from the ethereal regions into the sphere of the sun; she drew after her the inhabitants of feven other stars; these luminous bodies loft their light, became planets, and rolled about the fun to receive it's influences: The Gods who inhabited them became Demi-Gods, and the Goddess Urania was condemned to live in the moon; she now enjoyed only a borrowed light, was clothed with an aerial and transparent body which the Greeks call the fubtile vehicle of the foul; fhe no longer breathed as formerly the pure æther, which made her life and nourishment; she lived upon nectar and ambrofia with the Demi-Gods, whom she had drawn after her in her fall. Adonis ever faithful and ever loving descended into the sun to be nearer to his beloved Urania; he took the name of Apollo and tried new means to make her fenfible of her fault: Sometimes she was softened, she yielded to the sun's attraction, and brought her filver car near his rays; then on a fudden she changed her sentiments and wandered from him: she became inconstant and fantaffical, she put on new forms according as she retired from her lover or approached to him; she at length gave way to her ambition, and made the inhabitants

habitants of the planets adore her under the name

of (a) Astarté, or the Queen of heaven.

By the laws of immutable fate it was necessary that the Goddess should undergo a new metamorphosis as a punishment for her new crime: She fell from the moon to the earth, and took the name of The inhabitants of the planets did not all follow her example, she seduced but a small number of them, and these Demi-Gods became men, but men of the golden age, they were not yet guilty of gross crimes, they still preserved some marks of their original nature. The Goddess by changing her element changed her food, instead of ambrosia she fed only upon fruits, instead of drinking nectar she quenched her thirst in limpid streams and clear fountains; she had not as yet lost either her transparency or her agility, she could mount into the air when she pleased, but she could not rise to the superior regions. Adonis left the fun, took the form of a young man, and came and dwelt with Venus upon earth: At first she did not discover who he was and fell in love with him; but having felt his divine influences she knew him, was afraid and fled from him: He pursued her, he called after her, and at last stopt her; but she escaped him again: He could have employed his almighty power, but the Gods will be loved by choice; he endeavorued to touch her heart by complaints and tears, by carefles and threats, but she had no longer any taste for the refined delights of virtue; her first pride was now changed into a profane love of pleasure, and she forced Adonis to quit her a third time.

The inhabitants of the stars faw these repeated instances of Urania's ingratitude, and began to be shaken in their obedience: Belus, said they, has no

⁽a) Quid Urania nisi cœli Regina, Luna, Astorié. Vid. Selden. de Diis Syris. cap. 2. Syntag. 2. See Apul. Met. 11.

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fuch aversion to vice as we imagined fince he does not punish it; fince rebellion is not followed by mifery why are we subject to laws? It is true Urania is no longer what she was, but she is still a Goddess and still happy; provided we enjoy pleasure it is no matter upon what terms; independence and liberty heighten the relish of the most vulgar enjoyments. An univerfal revolt was breeding through all the celestial regions, the designs of Belus were going to be frustrated: He called up Adonis into that folitude above the heavens where he lived with him before the formation of the stars, and faid to him: I repent me to have drawn the imprudent Urania from her original flower, you fee her ingratitude and her obstinacy notwithstanding all your endeavours to reclaim her; univerfal harmony is diflurbed, the celeftial monarchy is shaken, and the heavenly spirits begin to despise my sovereign laws: Should I pardon the inhabitants of the earth, my clemency would encourage a new revolt, and the fight of their impunity would have a bad influence on all the inhabitants of the stars, who already begin to murmur and to suspect my goodness of indifferency with regard to crimes: I cannot vindicate the honour of my laws, nor confirm the immortals in their duty, without annihilating the unfaithful Goddess and all her rebellious children. These terrible words rent the vault of heaven, refounded even to the abyss, and frighted the kingdom of chaos and eternal night. Belus at length lifted up his scepter to replunge the earth and all it's inhabitants into their original nothing: Adonis threw himself at his father's feet, he with-held his avenging arm by these words: I love Urania notwithstanding her unfaithfulness, I see her errors and follies with grief, but her children are yours fince they are mine; punish them, but do not entirely destroy them; should they enjoy a happy immortality

lity upon earth, they would think no more of reascending to heaven; curse their habitation, blast it's beauty, expose the guilty race to sickness and death, but let your punishments be remedies; all the celestial and terrestrial Deities who know the crimes of Urania will fee also her misery, and be confirmed in their duty by her punishment. He fpoke, and fuddenly the pillars of the earth were shaken, the poles of the heaven changed their situation, the fun grew pale and retired to a greater distance, the moon and the five planets altered their motions, thunder, winds and rain mingled and confounded the elements, the herbs and flowers faded, the trees dry'd up and withered, the earth refused it's usual bounty, the fruitfulness of nature degenerated into a horrible barrenness.

Venus ftruck with terror fell into a long fwoon, and when she recovered out of it beheld nothing but defolation all around her; she found herself in a frightful desert, upon the banks of the river Thammuz, whose plaintive murmurs seemed to proclaim Urania's crime: Her misfortunes did not change, her heart, she fought to compensate her real miseries by creating herfelf imaginary pleasures; she caused temples to be erected every where to her honour, she invented impure facrifices and a prophane worship; her altars were quickly befmeared with the blood of harmless animals; instead of odoriferous herbs and exquisite fruits, she fed upon the flesh of the victims, she fought for all forts of meats which might excite and nourish her sensuality, she gave herself up to the blind instinct of pleasure, her blood grew thick, and flowed no longer in her veins with the fame freedom and amenity; the fubtile vehicle of the foul was wrapt round with a terrefirial and grofs body; Venus could no longer fly in the air, she lost her lightness and transparency and became mortal; her children underwent the

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fame fate, she saw many of them expire before her eyes by intemperance and voluptuousness; others hoping to shun the decrees of fate heaped mountains upon mountains, and endeavoured to scale heaven; but being struck down and crushed by thunderbolts, they dug themselves an abys in the bosom of chaos, where Pluto, their chief, erected his empire, and Venus was there adored under the name of Proserpine.

The Goddess became frantic, she ran about the mountains and valleys, bewailed her children and worshipers, and blasphemed against Belus. Adonis heard her, he left the celeftial regions and came down upon earth; she perceived him at a distance, and would have thrown herfelf into the water to hide herfelf from his presence, but he stopped her and fat down by her; she held down her head with shame and confusion and was afraid to look upon him; finding at last that he made her no reproach the raised her eyes from the ground, but durst not yet fix them upon his face; fhe recovered heart by degrees, she observed him nearly, she beheld him pale, meagre and disfigured; he had no longer any remains of his former beauty, he was covered with wounds and bruifes; he continued a long time silent, and she durst not speak; at last he said to her, Ah Venus, inconstant Venus! you bewail your own miferies, but you are infenfible to mine; to what a condition have you reduced me? JUDGE OF YOUR GUILT BY MY SUFFERINGS; the God Belus was going to destroy you and all your race if I had not softened him: I came down myself upon earth to make reparation for your offences against the immutable laws of the empyreum, and to make war with all the monsters which your crimes have brought forth. (b) I have killed the serpent Python, the Nemean lion, the hydra of Lerna which sprang

⁽b) Mythras, Ofiris, Adonis, Apollo and Hercules are the different names of the middle God. See Difc. p. 282.

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from your head when you became false, the Centaurs that devoured men, the Cyclops who forged the thunderbolts, the wild boar of Erymanthus that wounded me with his murderous tufk, the Symphalian birds that spoiled the fruits of the earth, and the dragon which had feized the garden of Hesperia; I have driven them all down into hell, and am going to purfue them thither that I may complete my conquest: Adonis as he uttered these words fell into a mortal agony, a stream of blood gushed forth from his heart and dyed the waters of the river Thammuz. All the children of Venus affembled about him, he opened his eyes from time to time, and repeated these words with a figh, Judge of Your GUILT BY MY SUFFERINGS; he continued thus many hours, and at last expired through an excess of pain. His foul descended into hell to deliver Thefeus, Pirithous, all the heroes vanquished by Pluto, and all the manes that suffered in those gloomy habitations.

Venus bewailed her lover for nine days and nine nights: She continued disconsolate near the dead body, and could not tear herfelf away from it. Being at length exhausted with grief she fell into a profound fleep, nor did she awake till her ears were ftruck by a heavenly voice; fhe looked up and beheld Adonis in the air furrounded by all the heroes, and all the shades which he had brought back from the dark abode. He had refumed his first form and his pristine beauty; he darted upon her a heavenly ray to restore her strength and calm her spirit, and then faid to her: I have followed you, my dear Urania, I have followed you in all your wanderings; I descended into the moon, upon earth, and even into hell to deliver you and your difloyal children; I have fuffered all that a God can fuffer in feeing your falshood and inconstancy; but you are now no longer infensible to my love, and I don't repent of my fufferings; I leave you, but my

wisdom shall never forsake you if you continue faithful to me; farewel, dear Urania, you can see me no more till you be transformed into my image, the Gods are only enamoured with their own beauty: You must suffer a thousand miseries before this happy metamorphofis, nor can you re-ascend to heaven but by the fame way by which you fell from it; you must first be stripped of your terrestrial body by sufferings, diseases and death; you shall then rise to the regions of the moon where you will undergo a (c) fecond death by the destruction of your aereal body; your pure spirit, free and disengaged from every thing that could flop it, will fly away to the flars, where you will refume your former beauty, but you must at length lose even that before you are transformed into my image. When you have undergone these three metamorphoses, expiated your guilt by the purifying pains of each new transformation, practifed upon earth, in the moon and in the stars, all the human, heroic and divine virtues, you shall ascend with me into the sublime place above the heavens, where you shall see the God Belus, and the Goddess my mother; virtue, truth and juffice, not as they are here below, but as they exist in him who is Being itself. Fear nothing, I will be prefent with you in all these states, I will help you to support your sufferings if you never cease to invoke me : Those of your children who shall imitate your example shall re-ascend with you to the fields of Hecate, the rest shall descend to the gloomy kingdom of Pluto, and be there tormented till they are purified from their crimes. I have chained up the fierce Cerberus, henceforward

he shall be only the vile instrument of my justice. (d) I have established judges in hell, who will inslict punishments only to exterminate vice; they will

not annihilate the effence of the foul, but restore it (c, See Difc. p. 293.

(d) See Difc. p. 327.

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to a true existence by purging it of all irregular pasfions. When your children have been (e) plunged nine times in the purifying waves of the burning Acheron, the chilling Styx, the black Cocytus, and the foaming Phlegeton, they shall at length drink the waters of the river Lethé, which will make them forget all their past miseries and crimes. When there shall be no longer any mortal or immortal, in hell, upon earth, or in the planets that is not purified and prepared to behold my father, I will then return to banish all evils out of the universe, abolish hell, and re-establish harmony throughout all the immensity of space; in the mean time assemble those of your children who are willing to follow you, institute festivals to my honour, and let them be annually celebrated with pomp to perpetuate the memory of your unfaithfulness and of my love.

Cyrus was overjoyed to fee that all nations were agreed in the doctrine of the three states of the world, the three forms of the Divinity, and a middle God, who by his conslicts and great sufferings was to expiate and exterminate moral evil, and re-

flore innocence and peace to the universe.

While he was yet at Tyre couriers came from Persia to inform him that Mandana was dying: This news obliged him to suspend his journey to Babylon, and to leave Phænicia in haste. At parting he embraced the King of Tyre: O Ecnibal; said he, I envy neither your riches nor your magnificence; to

Æn. 1. 6. ver. 775.

⁽c) Ergo exercentur pænis, veterumque malorum Supplicia expendunt: Aliæ panduntur inanes. Sulpensæ ad ventos; aliis sub gurgite vasto Insectum eluitur scelus, aut exurgitur igni. Donec longa dies persecto temporis orbe Concretam exemit labem, purumque reliquit Ætherium sensum, & aurai simplicis ignem. Has omnes ubi mille rotam volvêre per annos. Lethæum ad sluvium Deus evocat agmine magno Scilicet immemores supera ut convexa revisant.

be perfectly happy, I defire only fuch a friend as Amenophis. Cyrus and Araspes croffed Arabia Deferta and a part of Chaldea; they passed the Tygris near the place where it joins the Euphrates, and entring Sufiana, arrived in a few days at the capital of Perlia. Cyrus haftened to fee his mother; he found her dying, and gave himself up to grief, which he expressed by the most bitter complaints. The Queen, being tenderly affected with the fight of her fon, endeavoured to moderate her affliction by these words; Comfort yourself, my son; souls never die; they are only condemned for a time to animate mortal bodies that they may expiate the faults they have committed in a former state: The time of my expiation is at an end; I am going to re-ascend to the sphere of fire; there I shall see Perseus, Arbaces, Dejoces, Phraortes, and all the heroes from whom you are descended; I will tell them that you refolve to imitate them: There I thall fee Caffandana, she loves you still, death changes not the fentiments of virtuous fouls: We shall be always with you though invisible, we will descend in a cloud and be your protecting genii; we will accompany you in the midst of dangers; we will engage the virtues to attend you; we will preferve you from all the errors and vices which corrupt the hearts of Princes: One day your dominion will be extended, and the oracles accomplished; O my fon, my dear fon, remember that you ought to have no other view in conquering nations than to establish among them the empire of virtue and reason. the uttered these last words, she turned pale, a cold fweat spread itself over all her limbs, death closed her eyes, and her foul flew away to the empyreum: She was long lamented by all Persia, and Cambyses erected a stately monument to her memory. rus's grief wore off only by degrees, and as necessity chliged him to apply himself to affairs of state. Cambyles.

Cambyfes was a religious and pacific Prince; he had never been out of Persia, the manners of which were innocent and pure, but auftere and rugged; he knew how to choose ministers capable of supplying what was defective in his own talents; but he fometimes yielded himself up too blindly to their conduct, from a diffidence of his own understanding: He prudently refolved that Cyrus should himself enter into the administration of affairs; and having fent for him one day, faid to him: Your travels, my fon, have improved your knowledge, and you ought to employ it for the good of your country: You are destined not only to govern this kingdom, but alfo, one day, to give law to all Afia; you should learn betimes the art of reigning, a fludy to which Princes feldom apply themselves; they ascend the throne before they know the duties of a King: I intrust you with my authority, and will have you exercise it under my inspection; the talents of Soranes will not be useless to you, he is the son of an able minister, who served me many years with fidelity; he is young, but indefatigable, knowing and qualified for all forts of employments.

Under the government of Cambyses this minister had found it necessary to appear virtuous, nay, he thought himself really so, but his virtue had never been put to the trial: Soranes did not himself know the excess to which his boundless ambition could carry him. When Cyrus applied himself to learn the state and condition of Persia, her military strength, and her interests both foreign and domestic, Soranes quickly saw with concern that he was going to lose much of his authority under a Prince who had all the talents necessary for governing by himself a he endeavoured to captivate the mind of Cyrus, and studied him a long time to discover his weaknesses. The young Prince was not insensible to praise, but he loved to deserve it the had a taste for planting

he loved to deserve it; he had a taste for pleasure.

but he was not a flave to it; he did not diflike magnificence, but he could refuse himself every thing rather than oppress his people: Thus he was inaccessible to flattery, and proof against voluptuousness and pomp. Soranes perceived that there was no means to preferve his credit with Cyrus, but by making himself necessary to him by his capacity: He displayed all his talents both in public and private councils; he shewed that he possessed the secrets of the wifest policy, and at the same time could enter into that fort of detail in business, the knowledge of which is one of the chief qualifications of a minister; he prepared and digested matters with so much order and clearness that he left his master little to do. Any other Prince would have been charmed to fee himself excused from all application to business: But Cyrus resolved to see every thing with his own eyes; he had a confidence in his father's ministers, but he would not blindly yield himself up to their councils. When Soranes perceived that the Prince would himself see every thing to the bottom, he studied to throw obscurity over the most important affairs, that he might make himfelf yet more necessary. Cyrus observed the crafty conduct of this able and jealous minister, and managed him with fo much delicacy that he drew from him by degrees what he endeavoured fo artfully to conceal. When the Prince thought himself sufficiently instructed, he let Soranes see that he would himself be his father's first minister; and in this manner moderated the authority of that favourite without giving him any just cause of complaint. The ambitious Soranes was nevertheless offended at the Prince's conduct, and could not, without mortal uneafiness, fee the fall of his credit and that he was no longer necessary; this was the first source of his discontent, which might have proved fatal to Cyrus if his virtue and prudence had not preferved him from it's effects. Perfia

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Persia had for some ages been in subjection to Media, but upon the marriage of Cambyfes with Mandana, it had been stipulated that the King of Perfia should for the future pay only a small annual tribute as a mark of homage. From that time the Medes and Perfians had lived in perfect amity till the jealoufy of Cyaxares kindled the fire of discord. The Median Prince was inceffantly calling to mind with vexation the oracles which were fpread abroad concerning the future conquests of young Cyrus; he confidered him as the destroyer of his power, and imagined already that he faw him entring Ecbatan to dethrone him; he was every moment foliciting Astyages to prevent those fatal predictions, weaken the strength of Persia, and reduce it to it's former dependance. Mandana, while she lived, had so dexteroully managed her father as to hinder an open rupture between him and Cambyses: But as soon as fhe was dead, Cyaxares renewed his folicitations with the Median Emperor.

Cambyfes was informed of Cyaxares's defigns and fent Hystaspes to the court of Ecbatan, to represent to Astyages the danger of mutually weakening each other's power, while the Affyrians, their common enemy, were forming schemes to extend their domination over all the East. Hystaspes, by his addrefs, put a stop to the execution of Cyaxares's projects, and gained Cambyses time to make his preparations in case of a rupture. The Prince of Media feeing that the wife counfels of Hystaspes were favourably liftened to by his father, and that there was no means fuddenly to kindle a war, attempted by other ways to weaken the power of Persia: Being informed of Soranes's discontent, he endeavoured to gain him by an offer of the first dignities in the empire. Soranes at first was shocked at the very thought; but being afterwards deceived by his reientment, he knew not himself the secret motives

upon which he acted; his heart was not yet become infensible to virtue, but his lively imagination transformed objects, and represented them to him in the colours necessary to flatter his ambition; at length he got the better of all remorfe, by reasoning with himself, that Cyaxares would one day be his lawful Emperor, and that Cambyfes was but a tributary master. There is nothing which we cannot perfuade ourselves to think when blinded and drawn away by firong passions. Thus he entred by degrees into a close correspondence with Cyaxares, and fecretly employed all means to render Cyrus's admini-

stration odious to the Persians.

Cyrus had raifed Araspes to the first dignities in the army, upon account of his capacity and talent for war; but he would not bring him into the fenate, because it was a law in Persia that no stranger should fit in the supreme council. The perfidious Soranes nevertheless pressed the young Prince to infringe this law, knowing that it would be a fure means to excite the jealoufy of the Satrapes, and to Rir them up against Cyrus. You have need, said he to him, of a man like Araspes in your council: I know that good policy and our rules forbid the intrufting of strangers with the command of an army and the fecrets of state at the same time; but a Prince may dispense with the laws when he can fulfil the intention of them by more fure and easy ways, and he ought never to be the flave of rules and customs: Men ordinarily act either from ambition or interest; load Araspes with dignities and riches; by that means you will make Persia his country: and will have no reason to doubt his fidelity. Cyrus was not aware of Soranes's fecret defign, but he loved justice too well to depart from it. I am persuaded, answered the Prince, of the fidelity and capacity of Araspes; I love him sincerely, but though my friendship were capable of making

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ing me break the laws in his favour, he is too much attached to me ever to accept a dignity, which might excite the jealoufy of the Persians, and give them cause to think that I was influenced by particular

inclination and friendship in affairs of state.

Soranes, having in vain attempted to engage Cyrus to take this false step, endeavoured to surprize him another way, and to create a mifunderstanding between him and his father: He artfully made him obferve the King's imperfections, his want of capacity and genius, and the necessity of pursuing other maxims than his. The mild and peaceable government of Cambyses, said he to the Prince, is incompatible with noble views; if you content yourfelf like him with a pacific reign, how will you become a conqueror? Cyrus made no other use of these infinuations than to avoid the rocks upon which Cambyses had split; he did not lessen his deference and submission to his father whom he tenderly loved; he respected him even in his failings, which he endeavoured to conceal; he did nothing without his orders, but confulted him in fuch a manner, as at the fame time to give him a just notion of things; he frequently discoursed with him in private, that the King might be able to decide in publick. Cambyfes had judgment enough to distinguish and made himfelf master of the excellent advices of his fon, who employed the fuperiority of his genius only to make his father's commands respected, and never displayed his talents but to strengthen the King's authority: So admirable a behaviour greatly increased Cambyfes's affection and esteem for him, and his confidence in him; the Prince never abused it, but continued the same conduct, in which he thought he did nothing more than his duty.

Soranes, enraged to fee all his schemes frustrated, endeavoured secretly to raise a distrust in the minds of the Satrapes, as if the Prince would increach upon

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their rights and ruin their authority; and in order to augment their jealoufy, he endeavoured to inspire Cyrus with despotic principles. You are destined by the Gods, faid he, to stretch your empire one day over all the East; in order to a happy execution of this defign you should accustom the Persians to a blind obedience; captivate the Satrapes by dignities and pleasures; put them under a necessity of frequenting your court if they would partake of your favours; get the fovereign authority by degrees into your own hands; abridge the rights of the fenate, leave it only the privilege of giving you counsel: A Prince should not abuse his power, but he ought never to share it with his subjects; monarchy is the most perfect kind of government; the true strength of a state, fecrecy in councils, and expedition in enterprizes, depend upon the fovereign power's being lodged in a fingle person: A petty republic may fubfift under the government of many heads, but great empires can be formed only by the absolute authority of one; other principles are the chimerical ideas of weak minds, who are conscious of their want of capacity to execute great defigns.

The Prince was shocked at this discourse, but concealed his indignation out of prudence, and dextrously breaking off the conversation, left Soranes in a perfuafion that he relished his maxims. As foon as Cyrus was alone, he made deep reflections on all that had passed; he called to mind the conduct of Amafis, and began to suspect Soranes's fidelity; he had not indeed any certain proofs of his perfidiousness; but a man who had the boldness to suggest to him fuch counfels feemed very dangerous at least, though he should not be a traitor. The young Prince by degrees excluded this minister from the secret of affairs, and fought for pretences to remove him from about his person, yet without doing any thing to affront him openly. Soranes quickly perceived this

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change, and carried his refentment to the last extremities; he perfuaded himself that Araspes was going to be put in his place, that Cyrus intended to make himself absolute master in Persia, and that this was the Prince's fecret view in disciplining his troops with fo much exactness. The jealousy and ambition of Soranes blinded him to fuch a degree, that he imagined he did his duty in practifing the blackeft treasons. He informed Cyaxares of all that passed in Persia; the augmentation of her forces, the preparations which were making for war, and Cyrus's defign of extending his empire over all the East, under pretext of accomplishing certain pretended oracles, by which he imposed upon the people. Cyaxares made advantage of these advices to alarm Astyages, and to infinuate uneafiness and distrust into his mind; Hystaspes was ordered away from the court of Ecbatan, and the Emperor threatened Cambyfes with a bloody war, if he did not confent to pay the ancient tribute, and return to the same dependance from which Persia had been set free, upon his marriage with Mandana: Cambyfes's refufal was the fignal of the war, and preparations were made on both fides (e).

In the mean while Soranes endeavoured to corrupt the chief officers of the army and weaken their courage, by infinuating that Aftyages was their lawful Emperor, that the ambitious defigns of Cyrus would ruin their country, and that they could never make head against the Median troops, who would overwhelm them with numbers. He continued likewise to increase the distrust of the senators, by artfully spreading a rumour among them, that Cyrus undertook this war against his grandfather, only to weaken their authority, and to usurp an absolute power.

⁽e) Xenophon has suppressed this war, but Herodotus and other historians mention it. See M. Freret's letter.

He concealed all his plots with fuch art, that it was almost impossible to discover them; every thing he faid was with fo much caution, that there was no feeing into his fecret intentions; nay there were certain moments in which he did not fee them himfelf, but thought he was fincere and zealous for the public good: His first remorfes returned from time to time, but he stifled them by persuading himself that the ill defigns he imputed to the Prince were Cyrus was quickly informed of the murmurs of the people; the army was ready to revolt, it was doubtful whether the fenate would give the necessary subsidies, and the Emperor of the Medes was upon the point of entring Persia at the head of fixty thoufand men: The Prince was in the greatest grief to fee the cruel extremities to which his father was reduced, and the necessity of taking arms against his grandfather.

Cambyses observing the Prince's struggles between nature and duty faid to him, You know, my fon, all that I have done to stifle the first feeds of our differences; I have laboured to no purpose; the war is inevitable; our country ought to be preferred to our family; hitherto you have affisted me in bufiness by your prudence, you must now give proofs of your courage: Would my age allow me to appear at the head of our troops, yet my presence would be necessary here to keep the people in awe; go, my fon, go and fight for your country; shew yourself the defender of it's liberty, as well as the preserver of it's laws; second the designs of heaven, render yourfelf worthy to accomplish it's oracles; begin by delivering Persia before you think of extending your conquests; let the nations see the effects of your courage, and admire your moderation in the midst of your triumphs, that they may not hereafter fear your victories. Cyrus, encouraged by the magnanimous fentiments of Cambyfes, and aided by the counfels

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counsels of Harpagus and Hystaspes, two generals of equal experience, formed an army of thirty thou-fand men, composed of commanders, with whose sidelity he was well acquainted, and veteran troops of known bravery. As soon as all preparations were made, they began by facrifices and other religious rites. Cyrus after this drew up his troops in a spacious plain near the capital, assembled the senate and the Satrapes, and with a sweet and majestic air thus

harangued the officers of his army.

War is unlawful when it is not necessary; that which we at prefent undertake is not to fatisfy ambition or the defire of domination, but to defend our liberties: It is true our enemies understand military discipline, and they surpass us in number; but they are foftened by luxury and a long peace; your fouls are full of that noble ardour which makes men despise death when they are to fight for liberty; your fevere life has accustomed you to fatigue; nothing is imposfible to those whom no sufferings nor difficult enterprizes can dishearten: As for me, I will distinguish myself from you in nothing but in leading the way through labours and dangers; all our prosperities and all our misfortunes shall hereafter be common. Hethen turned to the fenators, and with a fierce and fevere countenance faid, Cambyses is not ignorant of the intrigues at the court of Ecbatan, to fow jealoufy and distrust in your minds; he knows that you hefitate about giving him subsidies, but having foreseen the war he has taken his precautions, one battle will decide the fate of Persia, he does not want your affistance: However, remember that the liberty of your country is at present in question; is not this liberty more secure in the hands of my father your lawful Prince, than in those of the Emperor of the Medes, who holds all the neighbouring Kings in a tributary dependance? If Cambyses should be vanquished, your privileges are lost for ever; if he prove victorious.

victorious they will be preserved to you, unless you force the justice of a Prince, whom you have incensed by your secret cabals, to deprive you of them. The Prince by this discourse intimidated some, confirmed others in their duty, and united all in one design of contributing to the preservation of their country. Soranes appeared more zealous than any, and earnestly requested to have some command in the army: But as Cyrus had not concealed from Cambyses his just suspicions of that minister, the King did not suffer himself to be imposed upon by appearances; under pretext of providing for the security of the capital, he kept him near his person, but gave orders to watch his conduct; so that Soranes was

a prisoner without perceiving it.

Cyrus having learnt that Astyages had marched his troops through the deferts of Isatis in order to enter Persia, prevented him by a most surprising diligence: He cross'd over craggy mountains, the passes of which he fecured, and gain'd the plains of Pasagarda by fuch routs as would have been impracticable to any other than an army accustomed to fatigue, and conducted by so active and vigilant a general. Cyrus feiz'd the most advantageous posts, and encamped near a ridge of mountains which defended him on one fide, fortifying himfelf on the other by a double entrenchment. Aftyages quickly appeared, and encamped in the fame plain near a lake, and the two armies continued in fight of each other for feveral days. Cyrus could not without great concern look forward to the consequences of a war against his grandfather, and therefore employed this time in fending to Astyages's camp a Satrap, named Artabafus, who fpoke to the Emperor in the following manner: Cyrus, your grandfon, has an abhorrence of the war which he has been forced to undertake against you: He has neglected nothing to prevent it, nor will refuse any means to put an end to it; he is not deaf to the voice of nature, but he cannot facrifice the liberty of the Perfians; he would willingly reconcile by an honourable treaty the love of his country with filial affection; he is in a condition to make war, but at the same time is not ashamed to ask peace. The Emperor, still irritated by Cyaxares, perfifted in his first resolution, and Artabasus returned

without fucceeding in his negotiation.

Cyrus feeing himfelf reduced to the necessity of hazarding a battle, and knowing of what importance it is, in affairs of war, to deliberate with many, to decide with few, and to execute with speed, assembled his principal officers and heard all their opinions; he then took his refolution, which he communicated only to Hystaspes and Harpagus. The day following he caused a rumour to be spread in the army of the enemy, that he intended to retire, not daring to engage with unequal forces. Before he left the camp he ordered the usual facrifices to be offered; he made libations of wine, and all the chief officers did the fame: He gave for the word, My-THRAS THE CONDUCTOR AND SAVIOUR, and then mounting his horse commanded every man to his post. The foldiers cuirasses were composed of plates of iron of divers colours, and like the scales of fish; their casques were of brass, adorned with a great white feather; over their shields, made of willow twigs interwoven, hung their quivers; their darts were short, their bows long, their arrows made of canes, and their fcymitars hung upon their right thighs. The royal standard was a golden eagle with it's wings expanded; the Kings of Persia have ever fince had the fame.

Cyrus decamped by night, and advanced in the plains of Pafagarda; Astyages, imagining that the Prince fled before him, made hafte to come up with him by fun-rifing; Cyrus on a fudden drew up his army in order of battle, and only twelve deep, that

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the javelins and darts of the last rank might reach the enemy, and that all the parts might support and affift each other without confusion: He chose out of each battalion a felect company, of which he formed a triangular Phalanx after the manner of the Greeks: he placed this body of referve behind his army. commanding it not to ftir till he himself should give express orders. The plain was covered with dust and fand, and the North-wind blew hard. wheeling a little posted his army so advantageously, that the rising dust was driven full in the faces of the Medes, and favoured his stratagem; Harpagus commanded the right wing, Hystaspes the left, Araspes the centre, and Cyrus was present every The army of the Medes was composed of feveral fquare battalions thirty deep, all ftanding close to be the more impenetrable; in the front were the chariots, with great fcythes fastened to the axletrees.

Cyrus ordered Harpagus and Hystaspes to extend the two wings by degrees, in order to inclose the While he was speaking he heard a clap of thunder: We follow thee, great Oromazes, cried he, and in the same instant began the hymn of battle, to which all the troops answered with loud shouts, invoking the God Mythras. Cyrus's army prefented it's front in a strait line to deceive Astyages; but the centre marching flower, and the wings faster, the The Medes whole was foon formed into a crefcent. broke through the first ranks of the centre, and advanced to the last; they began already to cry, Victory! but then Cyrus advanced with his body of referve, while Harpagus and Hystaspes surrounded the enemy on all fides, and the battle was renewed. The triangular Phalanx of the Perfians pierced the battalions of the Medes, and turned afide their chariots: Cyrus, mounted on a foaming steed, flew from rank to rank; the fire of his eyes animated the foldiers, and

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and the ferenity of his countenance banished all fear: In the heat of battle he was active, calm and prefent to himself; he speke to some, encouraged others by signs, and kept every one in his post. The Medes being surrounded on all sides were attacked in front, in rear and in slank; the Persians close in upon them and cut them in pieces; nothing was heard but the clashing of arms and the groans of the dying; streams of blood covered the plain; despair, rage and cruelty spread slaughter and death every where: Cyrus alone felt a generous pity; Astyages and Cyaxares being taken prisoners, he gave orders to sound a retreat and put an end to the battle.

Cyaxares, inflamed with rage and with all the passions that take hold of a proud mind when fallen from it's hopes, would not fee Cyrus: He pretended to be wounded, and fent to ask permission to return to Ecbatan, to which Cyrus confented. Astyages was conducted with pomp to the capital of Perfia, not like a conquered Prince, but like a victorious one: Being no longer importuned by the evil counfels of his fon, he made a peace, and Persia was declared a free kingdom for ever; this was the first fervice that Cyrus did his country. The fuccess of this war, so contrary to the expectation of Soranes. opened his eyes. Had the event been answerable to his defires, he would still have continued in his perfidiousness; but finding that his projects were difconcerted, and that it was impossible to conceal them any longer, he shrunk with horror to behold the dreadful condition into which he had brought himfelf, the crimes he had committed, and the certain difgrace which would follow: Not able to endure this prospect, he fell into despair, killed himself, and left a fad example to posterity of the excesses to which boundless ambition may carry the greatest genius's, even when their hearts are not entirely corrupted. After his death Cyrus was informed of all

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the particulars of his treachery. The Prince, without applauding himself for having early seen into the character of this minister, beheld with concern, and lamented the unhappy condition of man, who often loses all the fruits of his talents, and sometimes precipitates himself into the greatest crimes, by giving way to an unruly imagination and a blind paffion.

As foon as the peace was concluded Aftyages returned into his own dominions. After his departure Cyrus affembled the fenators, Satrapes and all the heads of the people, and faid to them in the name of the King: My father's arms have fet Persia free from all foreign dependance. He might now, with a victorious army at his devotion, destroy your privileges, and govern with absolute authority; but he abhors fuch maxims: It is only under the empire of Arimanius that force alone presides; Princes are the images of the great Oromazes, and ought to imitate his conduct; his fovereign reason is the rule of his will: How wife and just soever Princes may be, they are still but men, and consequently have prejudices and passions; nay, were they exempt from these, they cannot fee and hear every thing; they have need of faithful counfellors to inform and affift them. 'Tis thus that Cambyfes refolves to govern; he will referve no more power than is necessary to do good, and chooses to have fuch restraints as may hinder him from doing ill: Senators banish your fears; lay aside your distrusts; recognize your King: He preserves all your rights to you; affift him in making the Perfians happy; he defires to reign over free children, and not over flaves. At these words joy was diffused through the whole affembly. Some cried out, Is not this the God Mythras himself come down from the empyreum to renew the reign of Oromazes? Others, dissolved in tears, were unable to fpeak: The old men looked on him as their fon, the young men called him father; all Persia seemed but one

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one family. It was thus that Cyrus avoided all the fnares of Soranes, triumphed over the plots of Cyaxares, and restored liberty to the Persians: He never had recourse to cowardly artifice, or mean dissipation.

mulation unworthy of great fouls.

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Astyages died soon after his return to Ecbatan. and left the empire to Cyaxares. Cambyfes forefeeing that the turbulent and jealous spirit of that Prince would foon excite new diffurbances, refolved to feek an alliance with the Assyrians. The Emperor of Media and the King of Babylon had been for an hundred years past the two rival powers of the East; they were continually endeavouring to weaken each other in order to become mafters of Afia. Cambyfes, who knew his fon's abilities, proposed to him that he should go in person to the court of Nabuchodonofor, to treat with Amytis, the wife of that Prince and fifter of Mandana; the governed the kingdom during the King's madnefs. Cyrus had been hindered from going thither fome years before by his mother's fickness: He was exceedingly pleafed with a journey to Babylon, not only that he might ferve his country, but that he might likewise have an opportunity of conversing with the Hebrews, whose oracles (as he had learned from Zoroaster) contained predictions of his future greatness; and he had no less desire to see the miferable condition of King Nabuchodonofor, the report of which was spread over all the East. Having filled the council and fenate with men of approved loyalty and capacity, he left Persia, crossed Susiana, and soon arrived at Babylon.

TRAVELS

OF

CYRUS.

EIGHTH BOOK.

ABYLON, the feat of the Affyrian monarch, had been founded by Semiramis, but Nabuchodonofor had given it it's principal This conqueror after long and difficult wars, finding himself in perfect tranquillity, applied his thoughts to make his capital one of the wonders of the world. It was fituated in a vaft plain, watered by the Euphrates; the canals cut from this river made the fruitfulness of the foil so great, that it yielded the King as much as the half of his empire. (a) The walls of the city were built of large brick, cemented together with bitumen, or a flime arising out of the earth, which in time became harder than marble; they were fifty cubits thick, two hundred high, and formed a perfect square twenty leagues in compass; an hundred and fifty towers, raised at certain distances upon these inaccesfible walls, commanded all the country round about; an hundred gates of brass regularly disposed opened

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⁽a) See Herod. lib. 1. Diod. Sic. lib. 2. Q. Curt. lib. 5. and Prideaux.

to an innumerable multitude of people of all nations; fifty great streets traversed the city from fide to fide, and by croffing each other formed above fix hundred large divisions, in which were stately palaces, delightful gardens and magnificent squares. The Euphrates flowed through the middle of Babylon, and over that river was a bridge built with furprifing art; at it's two extremities were two palaces, the old one to the East, the new one to the West; near the old palace was the temple of Belus, from the centre of this building rose a pyramid fix hundred foot high, and composed of eight towers one above another; from the top of this pyramid the Babylonians observed the motions of the stars, which was their favourite study, and by which they made themselves famous in other nations. At the other end of the bridge flood the new palace, which was eight miles in circuit; it's famous hanging gardens, which were fo many large terraffes one above another, rose like an amphitheatre to the height of the city walls; the whole mass was supported by divers arches built upon other arches, all covered with broad stones strongly cemented, and over them was first a layer of reed mixed with bitumen, then two rows of bricks, and over these thick fheets of lead, which made the whole impenetrable to rain or any moisture; the mould which covered all was of that depth as to have room enough for the greatest trees to take root in it: In these gardens were long walks, which ran as far as the eye could reach; bowers, green plots and flowers of all kinds; canals, basons and aqueducts to water and adorn this place of delights; a most surprising collection of all the beauties of nature and art.

The author or rather the creator of so many prodigies, equal to Hercules in bravery, and superior to the greatest men by his genius, was, after incredible successes, fallen into a kind of madness; he ima-

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gined himself transformed into a beast, and had all the fierceness of one. As soon as Cyrus was arrived at Babylon, he went to fee Queen Amytis: This Princess had for near seven years been plunged in a deep fadness; but she was beginning to moderate her grief, because the Hebrews, who were then captives in the city, had promifed her that the King should be cured in a few days. The Queen was waiting that happy moment with great impatience; the wonders she had seen performed by Daniel made her confide in what he faid. Cyrus, from a respectful consideration of the affliction of Amytis, avoided speaking to her concerning the principal defign of his journey; he was fenfible that it was not a favourable conjuncture to treat of political affairs, and waited for the King's cure, though with little hopes: In the mean while he endeavoured to fatisfy his curiofity touching the religion and manners of the Ifraelites. Daniel was not then at Babylon, but was gone to visit and console the Hebrews dispersed throughout Assyria. Amytis made Cyrus acquainted with an illustrious Hebrew named Eleazar: The Prince being informed that the people of God did not look upon the King's frenzy as a natural diftemper, but as a punishment from heaven, defired the Hebrew Philosopher to tell him the reason of it.

Nabuchodonofor, faid the Hebrew Sage, being led away by impious men who were about him, came at length to fuch an excess of irreligion, that he blasphemed against the Most High; and to crown his impiety, he erected a golden statue of an enormous size in the plain of Dura, and commanded that it should be adored by all the nations he had subdued. He was admonished by divine dreams, that he should be punished for his idolatry and pride in this life: A Hebrew named Daniel, a man samous for science, virtue and his knowledge of suturity, explained to him those dreams, and denounced God's

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judgments which were ready to fall upon him. The words of the Prophet made at first some impression upon the King's mind; but being furrounded by profane men who despised the heavenly powers, he neglected the divine admonition, and gave himself up anew to his impiety. At the end of the year, while he was walking in his gardens, admiring the beauty of his own works, the iplendor of his glory. and the greatness of his empire, he exalted himfelf above humanity, and became an idolater of his own proud imaginations. He heard a voice from heaven, faying, O King Nabuchodonofor, to thee it is spoken, The kingdom is departed from thee, and they shall drive thee from men, and thou shalt eat grass as the beafts of the field till feven years are passed, and until thou know that THE MOST HIGH ruleth over all the kingdoms of the universe, and giveth them to whomfoever he will. In the fame hour was the thing fulfilled and his reason was taken from him; he was feized with a frenzy, and with fits of raging madness; in vain they attempted to hold him by chains; he broke all his irons and ran away into the mountains and plains, roaring like a lion; no one can approach him without running the hazard of being torn in pieces. He has no repose nor intervals of reason except one day in the week, which is the Sabbath (b); he then holds discourses which should strike the impious with terror. It is now almost feven years that he has been in this condition, and we are expecting his total recovery in a few days, according to the divine prediction.

Here Cyrus fighed, and could not forbear faying, In all the countries through which I pass, I see nothing but sad examples of the weakness and missortunes of Princes: In Egypt Apries suffers himself

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⁽b) See Megast. and Abyden. quoted by Josephus. Ant. lib. 10 cop. 11. and by Euseb. Præp. Evang. lib. 9. cap. 41.

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to be made a facrifice by his blind friendship for a persidious savourite; at Sparta two young Kings were going to ruin the state, if not prevented by the wisdom of Chilo; the deplorable sate of Periander and his whole samily at Corinth, will be a dreadful example to posterity of the miseries which tyrants and usurpers draw upon themselves; at Athens Pisistratus is twice dethroned; Polycrates King of Samos suffers himself to be imposed upon so far as to persecute innocence; in Crete the successors of Minos have destroyed the most persect of all governments; here Nabuchodonosor draws upon himself the wrath of heaven by his impiety: Great Oromazes! was it only in your anger then that you gave Kings to mortals? Are grandeur and virtue in-

compatible?

The morning of the Sabbath, Cyrus, accompanied by Eleazar, went to the place which the King of Babylon frequented; they beheld the unfortunate Prince come out of the Euphrates, and lye down under fome willows which were upon the banks of the river. They approached him in filence; he was stretched upon the grafs with his eyes turned towards heaven; from time to time he fent forth deep fighs, accompanied with bitter tears; in the midst of his misfortunes there was still upon his face an air of greatness, which shewed that THE MOST HIGH in punishing had not entirely forfaken him: They forbore out of respect to speak to him, or to interrupt the profound grief in which he feemed to be plunged. Cyrus deeply struck with the fad situation of this great Prince stood immoveable, and on his countenance appeared all the tokens of a foul feized with terror and compassion: The King of Babylon observed it, and without knowing who he was faid to him: Heaven suffers me to have intervals of reason, to make me sensible that I do not possess it as a property; that it comes from another; that

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that a superior Being takes it from me and restores it when he pleases; and that he who gives it me is a fovereign intelligence, who holds all nature in his hand, and can dispose it in order or overturn it according to his pleasure. Heretofore being blinded by pride and corrupted by prosperity, I said within myfelf, and to all the false friends who were about me; We are born as it were by chance, and after death we shall be as if we had never been; the foul is a spark of fire which goes out when the body is reduced to ashes; come, let us enjoy the present good, let us make hafte to exhaust all pleasures; let us drink the most delicious wines, and perfume ourselves with odoriferous oils; let us crown ourselves with roses before they wither; let ftrength be our only law, and pleasure the rule of our duty; let us make the just fall into our snares, because he dishonours us by his virtue; let us examine him with affronts and torments, that we may fee whether he be fincere Thus it was that I blafphemed against heaven, and this is the source of my miseries; alas! I have but too much observed them. Scarce had he pronounced these words, when he flarted up, ran away, and hid himself in the neighbouring forest,

The words of Nabuchodonofor augmented the young Prince's respect for the Deity, and redoubled his desire of being sully instructed in the religion of the Hebrews; he frequently saw Eleazar, and by degrees contracted a close friendship with him. The Eternal being watchful over Cyrus, whom he had chosen to bring about the deliverance of his people, thought sit to prepare him by his conversation with the Hebrew Sage, to receive soon after the instructions of the Prophet Daniel. Ever since the captivity of the Israelites, the Hebrew Doctors, who were dispersed in the several nations, had applied themselves to the study of the profane sciences, and

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endeavour to reconcile religion with philosophy: In order thereto they embraced or forfook the literal fense of the facred books, according as it suited with their notions, or was repugnant to them: They taught that the Hebrew traditions were often folded up in allegories, according to the Eastern custom, but they pretended to explain them; and this was what gave rife afterwards to that famous fect among the Hebrews called the Allegorifts. Eleazar was of the number of those philosophers, and was with reason esteemed one of the greatest genius's of his age; he was verfed in all the sciences of the Chaldeans and Egyptians, and had held feveral difputes with the eaftern Magi, to prove that the religion of the Hebrews was not only the most ancient, but the most conformable to reason. Cyrus having divers times discoursed with Eleazar upon all he had learned in Persia, Egypt and Greece, concerning the great revolutions which had happened in the universe, defired him one day to explain to him the dostrine of the Hebrew philosophers, concerning the three states of the world.

(e) We adore, answered Eleazar, but one only God, infinite, eternal, immense: He has defined himself, He who is, to denote, that he exists of himself, and that all other beings exist only by him: Being rich by the riches of his own nature, and happy by his own supreme felicity, he had no need to produce other substances to augment his glory; nevertheles, by a noble and free effort of his beneficent will, he has created divers orders of intelligences to make them happy. Man first forms the plan of his work before he executes it; but the Eternal conceives, produces and disposes every thing in order, by the same act, without labour or succession: He thinks, and immediately all the possible ways of representing himself outwardly appear

(b) See Dife. p. 341.

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before him; a world of ideas prefents itself to the divine intellect. He wills, and initantly real beings refembling those ideas exist in his immensity; the whole universe and the vast expanse of nature, distinct from the divine Essence, is produced. The Creator has reprefented himfelf two ways, by fimple pictures, and by living images. Hence there are two forts of creatures essentially different, material nature and intelligent nature; the one reprefents only fome perfections of it's original, the other knows and enjoys it; there are an infinite number of spheres full of such intelligent beings. Sometimes these spirits plunge themselves into the unfathomable depths of the divine Nature to adore it's beauties, which are ever new; at other times they admire the perfections of the Creator in his works; this is their two-fold happiness: They cannot inceffantly contemplate the splendor of the divine Effence; their weak and finite nature requires that they should sometimes vail their eyes; this is the reason why the material world was created, the refreshment of the intellectual.

Two forts of spirits lost this happiness by their difloyalty; the one called Cherubim, were of a fuperior order, and are now infernal spirits; the other called Ischim, were of a less perfect nature; these are the fouls which actually inhabit mortal bodies. The chief of the Cherubim approached nearer the throne than the other spirits: He was crowned with the most excellent gifts of THE MOST HIGH, but loft his wisdom by a vain complacency in himfelf: Being enamoured with his own beauty, he beheld and confidered himfelf, and was dazzled with the luftre of his own light; he grew proud, rebelled, and drew into his rebellion the greater part of the genii of his order. The Ischim became too much attached to material objects, and in the enjoyment of created pleasures, forgot MS the the supreme beatitude of spirits; the first were too much elated with pride, the fecond debafed themselves by fenfuality. Upon this there happened a great revolution in the heavens; the sphere of the Cherubim became a dark chaos, where those unhappy intelligences deplore, without confolation, their loft felicity. The Ischim being less guilty, because they had fin'd through weakness, were less severely punished: That they might forget their former state, God suffered them to fall into a kind of lethargy or fatal infenfibility, from which they awake only to enter fuccessively into mortal bodies: The organic moulds of all human bodies were shut up in that of Adam, and the order of generation was established; each foul awakens in such a body, and in fuch time, place and circumstances as fuit best with the decrees of eternal Wisdom: The earth changed it's form, it was no longer a garden of delights, but a place of banishment and misery, where the continual war of the elements subjected men to diseases and death. This is the hidden meaning of the great Hebrew law-giver, when he speaks of the terrestrial paradife, and of the fall of our first parents. Adam does not represent one fingle man, but all mankind. (f) Every nation has it's allegories, and we have ours: Those who do not comprehend them look upon our history of the forbidden fruit and of the speaking serpent as fables more abfurd than the Mythology of the Perfians, Egyptians and Greeks concerning the fall of Arimanius, the rebellion of Typhon, and the golden apples in the garden of the Hesperides: All these allegories are founded upon the fame tradition more or less disguised. The weak and ignorant in every religion flick to the letter which kills, and the impious scoff at it; but neither the one nor the other understand the spirit which gives life,

Souls being once difunited from their origin had no longer any fixed principle of union; the order of generation, mutual wants and felf-love became here below the only bonds of our transient fociety, and took the place of justice, friendship and the love of order, which unite the heavenly spirits. Divers other changes happened in this mortal abode, fuitable to the state of fouls who fuffer, and deferve to fuffer, and are to be cured by their fufferings. In the end the great Prophet, whom we call the MESSIAH, will come and restore order in the universe: It is he who is the head, and the conductor of all intelligent natures; he is the firstborn of all creatures; the Deity united himfelf to him in an intimate manner from the beginning of time, and he has united himself to a portion of matter which ferves him for a tabernacle; from this luminous center incessantly stream rays that enlighten all the regions of immensity; this glorious body is the fun of the heavenly Jerusalem; the emanations of this adorable Shechinah are the life and light of all bodies, as those of his Divinity are the reason and happiness of all intelligences: It was this Messiah who converted with our fathers under a human form; it was he who appeared to our law-giver, upon the holy mount; in was he who fpoke to the prophets under a vilible appearance; it is he who will at last come in triamph upon the clouds, to reflore the universe to it's primitive splendor and felicity. How august a thing is religion, how worthy of God, how sublime in it's simplicity when the vail which hides it from profane eyes is removed!

Cyrus transported with these sublime ideas would by no means interrupt the Philosopher; but seeing that he had done speaking he said: I find that your Theology is persectly conformable to the doctrine of the Persians, Egyptians and Greeks, concerning the three states of the world. Zoroaster being versed in

the sciences of the Gymnosophists, spoke to me of the empire of Oromazes before the rebellion of Arimanius, as of a flate in which all spirits were happy and perfect: In Egypt the religion of Hermes represents the reign of Osiris, before the monster Typhon broke through the mundane egg, as a state exempt from miseries and passions: Orpheus has fung the golden age as a state of simplicity and innocence. Each nation has formed an idea of this primitive world according to it's genius; the Magi, who are all astronomers, have placed it in the stars; the Egyptians, who are all philosophers, have fancied it a republic of fages; the Greeks, who delight in rural fcenes, have described it as a country of shepherds. I farther observe that the traditions of all nations foretel the coming of a hero, who is to descend from heaven to bring back Astræa to the earth: The Persians call him Mythras, the Egyptians Orus, the Tyrians Adonis, the Greeks Apollo, Hercules, Mars, Mercury, Jupiter the Conductor and Saviour. It is true they differ in their descriptions, but all agree in the fame truths; they are all fenfible that man is not now what he was, and believe that he will one day affume a more perfect form; God cannot fuffer an eternal blemish in his work; evil had a beginning and it will have an end; then will be the triumph of light over darkness? that is the time fixed by desliny for the total destru-Rion of Typhon, Arimanius and Pluto, the prescribed period in all religions for re-establishing the reign of Oromazes, Ofiris, Belus and Saturn. Nevertheless there arises one great difficulty, which no philosopher has yet been able to folve me. I do not conceive how evil could happen under the government of a God who is good, wife and powerful; if he be wife he might have forefeen it; if he be powerful he might have hindered it; and if he be good he would have prevented it: Shew me which way to justify

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justify the eternal Wisdom; why has God created free beings, intelligences capable of evil? Why has

he bestowed on them so fatal a gift?

Liberty, answered Eleazar, is a necessary confequence of our reasonable nature. To be free is to be able to choose; to choose is to prefer: Every being capable of reasoning and comparing can prefer, and confequently choose. It is true, in every choice we necessarily choose what appears to us the best, but we can suspend our choice till we have examined whether the good that prefents itself be a real good or only an apparent one: The foul is not free to fee or not fee the objects she looks upon, to discern or not different their differences when she sees them. or to choose without a reason for choosing; but she is free to look or not look, to consider objects on one fide only or on feveral, to choose them for a good or for a bad reason: We are never invincibly captivated by any finite good, because we are able to think of a greater good, and fo may discover a fuperior charm which will carry us away from the less attractive object; and it is on this activity natural to all rational beings that liberty depends: Spirits only are active and capable of felf-motion: God gives them activity as well as being; an activity different from his, as well as a substance distinct from his. One of the essential differences between bodies and fouls is this, the one are necessarily transported wherever the moving power carries them, the other fuffer themselves to be moved only by the reason that enlightens them. God could not give us intelligence without giving us liberty.

But could he not, replied Cyrus, have hindered us from abufing our liberty, by fhewing us truth with fo clear an evidence, that it would have been impossible to mistake? When the fovereign beauty displays his infinitely attractive charms they seize and engross the whole will, and make all inferior ami-

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ableness vanish, as the rising fun dispels the shades of night. The purest light, answered Eleazar, does not illuminate those who will not see; now every finite intelligence may turn away his eyes from the I have already told you that spirits cannot incessantly contemplate the splendors of the divine Essence; they are obliged from time to time to cover their faces; it is then that felf-love may feduce them and make them take an apparent good for a real one; this false good may dazzle them and draw them away from the true good. Self-love is inseparable from our nature. God in loving himself essentially loves order, because HE IS ORDER; but the creature may love itself without loving order; to what degree of perfection soever we suppose it raifed, it is still finite, and consequently capable of purfuing, contrary to the will of the Creator, a good which it has not in it's possession; hence every created spirit is necessarily and essentially fallible: To ask why God has made fallible intelligences, is to ask why he has made them finite, or why he has not created gods as perfect as himself: A thing impossible.

Cannot God, continued Cyrus, employ his almighty power, to force free intelligences to fee and relish truth? Under the empire of God himfelf, answered Eleazar, despotic rule and liberty are incompatible. God does every thing he pleases in heaven and upon earth; but he will not employ his absolute power to destroy the free nature of intelligent beings; if he did, they would act no longer from choice but necessity; they would obey, but they would not love: Now love is what God demands, and it is the only worship worthy of him; he does not require it for any advantage to himself, but for the good of his creatures; he will have them happy and contribute to their own happiness; happy by love, and by a love of pure choice:

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It is thus that their merit augments their felicity. But cou'd not the Deity, faid Cyrus, have employed infallible means to fecure the happiness of intelligent beings, without violating their liberty? Has he not a fovereign dominion over fpirits as well as bodies? Can he not change the most rebellious and stubborn wills, and make them pliable and submiffive to his orders? In a word, cou'd he not have found expedients in the inexhaustible treafures of his power, wisdom and goodness, to subject free agents as well as necessary ones to his eternal purpofes? Doubtless, answered Eleazar, we cannot form too high an idea of the perfections of the infinitely perfect Being; he wills the happiness of all intelligences, knows all the means requifite to accomplish his will, and sooner or later will render those means absolutely and infallibly efficacious without violating the liberty of spirits. The permission of fin, expiatory pains, and all the fatal confequences of our rebellion, are a part of those means and of the plan of his adorable providence. God first exerted all the efforts of his power, he exhausted, fo to fpeak, all the treasures of his wisdom, he displayed all the charms of his goodness, he neglected nothing to prevent the fall of Spirits. Seeing at last that he could not keep them in the love of order, without violating their liberty, he left them for a moment to the fatal consequences of their wandrings, because he knew how to make all end in the accomplishment of his decrees. He who calls being out of nothing can draw an infinite good from a transient evil, order from confusion, the universal beauty of his work from a slight blemish which he fuffers in it, and the permaneut happiness of all spirits from the momentaneous pains which a fmall number of intelligences fuffer by their own fault. All the heavenly holts are spectators of what passes here below, and are confirmed for ever

in the love of order, by feeing the terrible effects and natural confequences of our unfaithfulness. This is the reason why God suffers evil for a moment; our example is an eternal lesson to all spirits. The conduct of God offends us only because we are finite and mortal: We fee not the whole plan of it, we judge of it only by fmall pieces. Let us raise our thoughts above this place of banishment, let us run over all the celestial regions, we shall fee disorder and evil no where but in this corner of the universe. The earth is but an atom in comparison of immensity; the whole extent of time is but a moment in respect of eternity: These two infinitely fmall points will one day difappear; yet a little moment and evil will be no more; but our limited minds and our felf-love magnify objects, and make us look upon that point which divides the two eternities as fomething great.

rus, have brought back his offending creatures to order without making them suffer? A good father will never make use of punishments when he can

gain his children by mildness.

I have already told you, answered Eleazar, that we are capable of a twofold happiness: Should God, after our rebellion, continue to us the full enjoyment of created pleasure, we should never aspire to an union with the Creator; we should content our felves with an inferior happiness, without any endeavours to attain to the supreme beatitude of our nature. The only means to hinder free beings from relapfing into diforder, is to make them feel for a time the fatal consequences of their error. God owes it to his justice to punish the guilty, that he may not countenance crimes; and his goodness likewife requires it, in order to correct and reform the criminal. Natural evil is necessary to cure moral evil; fuffering is the only remedy for fin. All will fuffer

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fuffer more or less in proportion as they are more or less gone aftray: Those who have never departed from their duty, will for ever excel the rest in knowledge and in happiness; those who delay their return to it, will be always inferior to the other in perfection and felicity. The return of spirits to their first principle, resembles the motion of bodies towards their centre; the nearer they approach to it the more their velocity augments, and confequently those who begin sooner to return to their infinite centre will for ever outstrip the rest in their course. This is the order established by eternal Wisdom, the immutable law of distributive justice, from which God cannot deviate, without being effentially wanting to himfelf, countenancing rebellion, and expofing all infinite and fallible beings to the danger of difturbing univerfal harmony. You fee in all this the conduct of a God, of a Creator who drew spirits out of nothing to make them happy, he punishes them that they may return into order, he fuspends the exercife of his absolute power, that by the secret fprings of an immutable wisdom, goodness and justice, he may make them accomplish freely his eternal purpofes.

I comprehend you, faid Cyrus, God could not deprive us of liberty without depriving us of intelligence; nor hinder us from being fallible without making us infinite, nor prevent our wandring without destroying our liberty, nor dispense us from expiatory pains without violating his justice and goodness: Exempt from all passions, he has neither anger nor revenge, he chastises only to amend, he punishes only to cure, he permits sin only that he may not violate our liberty, he is tender of that liberty only that he may make us merit, he exacts that merit only to augment our happiness, he does not employ his almighty power to force us to be happy, because he will give us the eternal pleasure of contributing to

our own happiness by love, and by a love of pure choice; he does good for the love of good, without having any need of our fervices, without gaining any thing by our virtues, or lofing any thing by our crimes. Such is the glory of the God of the Hebrews, of HIM WHO IS, of the independent and felf-fufficient Being. No philosopher ever presented me before with a chain of principles and confequences, thoughts and fentiments fo worthy of the eternal Nature, so consolatory to man, and so conform-

able to reason.

This, continued Eleazar, is what even the understanding of man can fuggest to render the ways of God intelligible: It is thus that we confound reafon by reason itself; it is by these principles that our doctors filence the philosophers of the Gentiles, who blaspheme against the sovereign Wisdom, because of the evils and crimes which happen here be-But yet our religion does not confift in these speculations; it is not so much a philosophical system as a supernatural establishment; Daniel will instruct you in it; he is at this time the Prophet of THB Most High: The Eternal often shews him futurity as present, and lends him his power to work prodigies; he is foon to return to Babylon, he will shew you the oracles contained in our facred books, and teach you what are the purposes for which God intends you. It was in this manner that the Hebrew Philosopher instructed Cyrus, vainly striving to fathom the unsearchable depths of divine wisdom: What was defective in his opinions, was fet right by the more fimple and fublime instructions of Daniel, who came back to Babylon a few days after.

It was the time fixed by the Prophets for the recovery of Nabuchodonofor, his frenzy ceased and his reason was restored to him. Before he returned to his capital, he refolved to pay a publick homage to the God of Israel in the same place where he had

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given the notorious instance of his impiety. ordered Daniel to affemble the Princes, magistrates, governors of provinces, and all the nobles of Babylon, and to conduct them to the plains of Dura, where he had fome years before erected the famous golden statue. Clothed with his imperial robe, he mounted upon an eminence, from whence he might be feen by all the people; he had no longer any thing fierce or favage in his look; notwithstanding the dreadful condition to which his fufferings had reduced him, his countenance had a ferene and majestic air: He turned towards the East, took off his diadem, proftrated himself with is face to the earth, and pronounced three times the emendous name of JEHOVAH! Having adored the ETERNAL for fome time in a profound filence, he role up and faid: People of all nations affembled together, it was here that you formerly beheld the extravagant marks of my impious and abominable pride; it was here that I usurped the rights of the Divinity, and would force you to worship the work of mens hands: THE Most High to punish this excess of irreligion condemned me to eat grass with the beasts for seven whole years; the times are accomplished; I have lifted up my eyes to heaven and acknowledged the power of the God of Ifrael; my reason and my understanding are restored me. Your God, (continued he, turning towards Daniel) is in truth the Go D OF Gods and King of Kings. All the inhabitants of the earth are before him as nothing, and he does according to his will both in heaven and in earth; his wisdom is equal to his power, and all his ways are full of justice: Those that walk in pride he is able to abase, and he raises again those whom he had humbled: O Princes and people learn to render homage to his greatness! At these words the assembly fent up shouts of joy and filled the air with acclamations in honour of the God of Israel. Nabuchodonofor

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chodonosor was conducted back with pomp to his capital and resumed the government of his kingdom: He raised Daniel to the highest dignities, and the Hebrews were honoured with the first posts through-

out all the provinces of his empire.

Some days after, Amytis presented Cyrus to Nabuchodonofor, who received the young Prince in a most friendly manner, and gave him a favourable audience: However, the nobles of Babylon, who fat in the King's council, represented in very strong terms, that it might be dangerous to provoke the Median court at the present juncture, when the forces of the kingdom were much lessened and it's treasures exhausted by the late troubles during the King's illness; and that it would be better policy to foment the divisions between the Medes and Perfians, in order to make them mutually weaken each other and so give the King of Babylon a fair occafion of extending his conquests. But Nabuchodonofor, who by the misfortunes he had fuffered was cured of all fuch false maxims, did not go into these ambitious projects of his ministers; and Cyrus observing his good dispositions, took that opportunity to lay before him the advantages he might find by an alliance with Cambyses: He made the King sensible that the Medes were the only rivals of his power in the East; that it could not be for his interest to let them grow more confiderable, by subjecting and oppressing the Persians; but that he should rather make the latter his friend, who might serve as a barrier to his empire against the enterprizes of the Median Prince; and lastly that Persia lay very convenient for the Babylonian troops to march through it into Media, in case Cyaxares should resolve upon a rupture. The Prince of Persia spoke both in public and private affemblies with fo much eloquence and strength of reason; he shewed during the course of his negotiation, which lasted some months, so much candour

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candour and truth; he managed the nobles with fo much prudence and delicacy, that in the end he brought them all over: An alliance was fworn in a folemn manner, and Nabuchodonofor continued

faithful to it the rest of his life.

Cyrus, impatient to fee the facred books of the Hebrews, which contained oracles relating to his future greatness, conversed every day with Daniel; and the Prophet gladly embraced the opportunity to instruct him in the Hebrew religion. He at length opened the books of Isaiah, who had prophesied of Cyrus by name an hundred and fifty years before his birth, and the Prince read there these words: 'Thus ' faith the Lord to his anointed, to Cyrus; whose ' right hand I have holden to subdue nations before ' him, and put Kings to flight; and I will open before him the two-leaved gates, and the gates shall ' not be flut. I will go before thee, I will humble the great ones of the earth, I will break in pieces the gates of brass, and cut in sunder the bars of ' iron, and I will reveal to thee the hidden treasures, and the fecret of fecrets (a), that thou mayst know ' that I the Lord who have called thee by thy name, ' am the God of Israel. For Jacob my fervant's ' fake, and Ifrael mine elect, I have even called thee by thy name, I have furnamed thee, though thou haft not known me. I am the Lord, and there is ' none else, there is no God besides me. - I form the ' light and create darkness.—I have made the earth ' and created man upon it, I, even my hands, have ' firetched out the heavens, and all their hoft have I ' commanded. I have raised him up in righteous-' nefs, and I will direct all his ways; he shall build ' my city, and he shall let go my captives, not for ' price nor reward, faith the Lord of host.'

Cyrus was struck with awe and reverence as well as aftonishment, to see so clear and circumstantial a

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⁽a) Arcana Secretorum. Ifaiab xlv. 3. vulg.

prediction, a thing unknown in other nations; for there the oracles were always obscure and ambiguous, Eleazar (faid he to the Prophet) has already shewn me, that the great principles of your Theology concerning the three states of the world agree with those of other nations. He has removed all my difficulties about the origin of evil, by proving the freedom of intelligent natures: he shuts the mouth of impiety by his fublime ideas concerning the preexistence of souls, their voluntary fall, and their total restoration: But he has faid nothing to me of the fuper-natural establishment of your law. I conjure you, by the God whom you adore, to answer my questions: Has your tradition the same source with that of other nations? Has it been transmitted to you by a purer channel? Was your Law-giver a mere

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philosopher, or a divine person?

I know, answered Daniel, the endeavours which our doctors use, to accommodate religion to the taste of the philosophers; but they are all bewildered and lost in a croud of uncertain opinions: Who can find out the ways of God, or penetrate into his fecret purpofes? Our thoughts are weak, and our conjectures vain; the body, this earthly tabernacle, depresses the foul, and will not suffer it to reach those heights to which it fondly aspires. It is certain that God has permitted evil only that he might draw from it an infinite good; but how he will accomplish his purpose is a secret hidden from the eyes of mortals. All the fystems that can be imagined are either dangerous or defective. The curiofity of feeing into every thing, explaining every thing, and adjusting it to our imperfect notions, is the most fatal disease of the human mind. The most sublime act of our feeble reason is to keep itself silent before the fovereign Reason; let us leave to God the care of justifying one day the incomprehensible ways of his providence. Our pride and our impatience Will

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will not fuffer us to wait for this unravelling; we would go before the light, and by so doing we lose the use of it. (a) Wo unto him that striveth with his Maker, unto him who is but clay and a pot-sherd of the earth.' Forget therefore all the refin'd speculations of the Philosophers. I shall speak to you a more sure and simple language; I shall propose nothing to you but such truths as are supported by the universal tradition of all nations, or else palpable sacts, of which the eyes, ears and all the senses

of men are judges.

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The ETERNAL created our first parents in a state of innocence, happiness and immortality, but the ambitious defire of encreasing their knowledge, and of being as Gods, carried them to disobey the orders of THE MOST HIGH: They were driven from their habitation of delights, and their whole race was involved in their punishment, as it had been in their crime; thus we were degraded in our origin, and blafted in our fource. When mankind discontinued to be just, they ceased to be immortal; sufferings followed close upon crimes, and men were condemned to a state of pain and misery, in order to make them aspire perpetually after a better life. For the first ages after the fall, religion was not written; the moral part of it was found in reason itself. and the mysteries of it were transmitted by tradition from the ancients. As men lived then feveral ages, it was easy to preserve that tradition in it's purity. But the fublime knowledge of the first men having ferved only to make them the more criminal, the whole race of mankind, except the family of Noah, was destroyed, in order to stop the course of impiety and the increase of vice: The fountains of the great abyss were broken up, and the waters covered the earth with an universal deluge, of which there yet

are some traces in the traditions of all nations, and of which we fee every day convincing proofs, when we dig into the bowels of the earth. The constitution of the world, which had fuffered by the fall, was impaired anew (b); the juices of the earth were impoverished and spoilt by this inundation; the herbs and fruits had no longer the fame virtue; the air loaded with an excessive moisture strengthned the principles of corruption, and the life of man was shortned. The descendants of Noah, who spread themselves over the face of the whole earth, quickly forgot this terrible effect of the divine indignation; they corrupted their ways, and gave themselves up to all wickedness. It was then that the ETERNAL refolved to choose a peculiar people to be the depositary of religion, morality and all divine truths, that they might not be debased and entirely obscured by the imagination, passions and vain reasonings of men. The fovereign Wifdom chose the most stupid and untractable people to be guardian of his oracles: The Affyrians, Chaldeans and Egyptians, who were eminent for fubtility of understanding and a superior skill in all the sciences, might have been suspected of having mixed their own notions and reasonings with the divine revelations; but the Hebrews, among whom you have found the sublimest ideas of the Divinity and of morality, have nothing in their natural genius which can make them suspected of having invented these truths. Abraham, by his faith and obedience, was found worthy to be the head and the father of this happy people. THE MOST HIGH promised him, that his posterity should be multiplied as the stars of heaven, that they should one day possess the land of Canaan, and that of his feed should come the DESIRE OF NATIONS in the fulness of time. The rising family of this Pa-

(b) See M. de Meaux universal bistory.

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triarch, feeble in it's beginnings, went down to Egypt, where they became very numerous, awakened the jealoufy of the Egyptians, and were reduced to a state of slavery; but having been tried and purified by all forts of afflictions for the space of four hundred

years, God raifed up Moses to d liver them.

THE MOST HIGH, having first inspired our deliverer with the purest wildom, lent him his almighty power to prove his divine mission by the most signal wonders; these wonders were nothing less than a frequent and inflantaneous changing of the order and course of nature. The haughty King of Egypt refused to obey the orders of the ALMIGHTY. Mofes terrified his court with repeated figure of the vengeance of Heaven: He stretched out his arm, and the whole kingdom felt it's dreadful power; rivers were turned into blood; fwarms of venomous infects spread every where difeases and death; prodigious lightnings with storms of hail destroyed men. beafts and plants; a thick darkness hid for three days all the luminaries of heaven; and an exterminating angel destroyed in one night all the first born of Egypt. At length the people of God left the land of their captivity, and Pharaoh purfued them with a formidable army. A pillar of fire was their guide by night, and a thick cloud by d y concealed their march from the pursuers. Motes spake, the fea divided, the Ifraelites went through it on dry ground, and were no sooner passed than the sea returned to it's thrength, and it's impetuous waves swallowed up the infidel nation. Our fathers wandered in the defert, where they fuffered hunger, thirst and the inclemency of the feafons: They murmured against God: Moses spake again, a miraculous flood descended from heaven; dry rocks became fountains of living water; the earth opened and fwallowed up those who refused to believe the promises, unless they might fee their accomplishment. It was in this defert that God

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God himself published his holy law, and dictated all the rites and statutes of our religion. He called up our conductor to the top of mount Sinai; the mountain trembled, and the voice of the ETERNAL was heard in thunders and lightnings: He displayed his dreadful power to make an impression upon hearts more disposed to be affected by fear than love. But the God appeared no less in the wonders of his goodness, than in those of his power. The high and lofty one, who inhabits eternity, and whom the heaven of heavens cannot contain, condescended to dwell in a visible manner amongst the children of Israel, and to direct them in all their ways. A moveable fanctuary, with the ark of the covenant. was formed and erected by his order, and the altar was fanctified by the prefence of the glory of THE Most High. The rays of a heavenly light encompassed the tabernacle; and God sitting between the Cherubim from thence declared his will. Mofes by the command of God himself committed to writing our law and our history, the everlasting proofs of his supreme goodness, and of our ingratitude; a little before his death he put this book into the hands of all the people; it was necessary at every instant to consult it, in order to know not only the seligious but civil laws; each Hebrew is obliged to read it over once a year, and to transcribe the whole at least once in his life. It was impossible to alter or corrupt these facred annals, without the impo-Rure's being discovered and punished as high treason against God, and an attempt against the civil authority.

Moses died; our fathers left the desert; nature was obedient to the voice of Joshua, their new conductor; rivers ran back to their fountain head; the sun stood still; the walls of a strong city fell down at the approach of the ark; and the most couragious and warlike nations sled before the triumphant

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armies of Israel, who at length took possession of the promised land. Miracles however do not change the heart, even when they convince the understanding. The strongest conviction is too weak to control the violence of the passions. Scarce was this ungrateful and inconstant people settled in that land of delights, but they grew weary of being under the immediate government of JEHOVAH, and were defirous of having a King to go before them like other nations. God gave them a King in his anger, and the Hebrew government became monarchical. Solomon, the wifeft and most pacific of our Princes, erected a magnificent temple at Jerusalem. The God of peace fixed his habitation upon mount Sion; the miracle of the ark was perpetuated, the glory of the divine Majesty filled the fanctuary, and oracles were given from the most holy place as often as the High Priest went thither to enquire of the Lord. In order to perpetuate the memory of fo many miracles, and to demonstrate the truth of them to all future ages, Moses, Joshua, our Judges and our Kings established solemn festivals and august ceremonies: A numerous nation incredulous and rebellious, their Kings, their Priests, their tribes which were often divided among themselves, concurred loudly, univerfally and fuccessively to give testimony to those miracles by lasting monuments perpetuated from generation to generation. the Israelites persevered in their obedience THE LORD OF HOSTS was their protector, and rendered them invincible as he had promifed; but as foon as they departed from the law of their God he gave them up a prey to their fierce enemies; nevertheless he chastised them like a father, and did not utterly forfake them. In every age he raifed up prophets to threaten, instruct and reform them. These sages being separated from all terrestrial pleasures united themselves to the sovereign truth; the NE

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eyes of the foul, which have been shut since the origin of evil, were opened in these divine men to look into the counfels of Providence, and to know it's fecrets. The heavy judgments of God fell often upon the stubborn and untractable Hebrews, and as often this chosen people was brought back by the prophets to own and adore the God of their fathers. At length they were wholly carried away by that wretched inclination in all mortals to corporalize the Deity, and to form to themselves a God with passions like their own. The God of Abraham, faithful in his threatnings as in his promises, has humbled us for many years under the yoke of Nabuchodonosor; Jerusalem is become defolate, and the holy temple an heap of stones; vagabonds and captives in a strange land, we wander upon the banks of the Euphrates, and filently mourn when we remember Sion. But God having first raifed up that proud conqueror to accomplish his eternal purpofes, then abased him in his anger. You have been witness both of his punishment and of his deliverance; nevertheless the measure of the divine judgments upon the race of Abraham is not vet filled up; it is you, O Cyrus, who are ordained by THE MOST HIGH to be their deliverer; Jerufalem will be repeopled, the house of the Lord rebuilt, and the glory of the latter temple, which will one day be honoured with the presence of the Meffiah, shall be greater than the glory of the former.

But what, faid Cyrus, is the defign of this law, dictated by God himself with so much pomp, preferved by your fore-fathers with fo much care, renewed and confirmed by your prophets with so many miracles? In what does it differ from the religion of other nations? The defign of the law and the prophets, replied Daniel, is to shew, that all creatures were pure in their original; that all men are at present born distempered, corrupt and ignorant

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even to the degree of not knowing their difeafe, and that human nature will one day be reflored to it's perfection. The miracles and prodigies, of which I have made you a recital, are, so to speak, but the play of wisdom to lead men into themselves, and make them attend to those three truths which they will find written in their own hearts, upon all nature, and in the whole plan of Providence. The law of Moses is but an unfolding of the law of nature; all it's moral precepts are but means more or less remote, to carry us to what may strengthen divine love in us, or to preferve us from what may weaken it. The burnt-offerings, the purifications, the abilinences, all the ceremonies of our worthip are but fymbols to represent the facrifice of the passions, and to shadow out the virtues necessary to re-establish us in our primitive purity; those who flop at the letter find expressions in our facred books that feem to humanize the Deity, promifes that don't appear to have any relation to immortality, and ceremonies which they think unworthy of the fovereign Reason: But the true sage penetrates into their hidden meaning, and discovers mysteries in them of the highest wisdom. The foundation of the whole law, and of all the prophecies is the doctrine of a nature pure in it's original, corrupted by fin, and to be one day reflored. These three fundamental truths are represented in our history under various images. The bondage of the Ifraelites in Egypt, their journey through the defert and their arrival in the promised land, represent to us the fall of fouls, their fufferings in this mortal life, and their return to their heavenly country. The hidden meaning does not destroy the literal sense, nor does the letter of the law exclude allegory; it is equally profane to deny the one, or to despife the other. These three principles, the traces of which are to be found in all religions, have been

transmitted from age to age from the deluge to our time; Noah taught them to his children, whose posterity spread them afterwards over all the earth; but in passing from mouth to mouth they have been altered and obscured by the imagination of the poets, the superflition of the priests, and the different genius of each nation. We find more remarkable tootsleps of them among the Orientals and Egyptians than any where elfe; because Abraham (a), our first patriarch, who was famous in Asia, renewed them here, and because the people of God were a long time in captivity on the banks of the Nile: But these ancient truths have been no where preferved in their perfect purity, except in the oracles written by our law-giver, our historians and our prophets.

But this is not all; there is a mystery which is no where unfolded but in our religion, and of which I would not speak to you, O Cyrus, if you were not the anointed of THE MOST HIGH, and his fervant chosen for the deliverance of his people. The prophecies mention two advents of the Meffiah, one in fuffering, the other in glory. The GREAT EMANUEL will, many ages before his triumphant appearance in the clouds, live here upon earth in a state of humiliation: He will expiate sin by the facrifice of himself before he restores the universe to it's primitive splendor. The ancient tradition from Noah concerning this grand facrifice was what fuggefted to all nations the first thought of offering victims to THE Mos'r HIGH as types of that perfect holocaust: Your priests having lost these primitive ideas foolishly imagined that the friendship of the immortals was to be gained by shedding the blood of beafts; but what relation is there between

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⁽a) See Jos. Ant. lib. 1. cap. 7, & 8. Eupolem. apud Euseb. & Voss. ac Philosoph. seelis, cap. 1. p. 3.

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the divine goodness and cruel immolation of harmless animals? Without our traditions about the great Emanuel, the original of your facrifices is a perfect

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Here Cyrus interrupted Daniel and faid: Who is this great Emanuel of whom you speak? Is he the fame with him whom the Persians call Mythras, the Egyptians Orus, the Tyrians Adonis, the Greeks Jupiter the Conductor, Apollo and Hercules? What is his origin and what is his nature? The GREAT EMANUEL, answered the Prophet, is he who is called the Desire of Nations; he has been known to them by an ancient tradition, the scource of which they are ignorant of, and which they have degraded by their fabulous names and impure images. The great Emanuel is not, as some of your philosophers fay, a subordinate God, but equal in glory to the great Jehovah: He is not a Demi-God. but possesses in himself all the fulness of the Godhead: He is not a free production of the power of THE MOST HIGH, but a necessary emanation from his substance. All other beings, how exalted soever, whether Angels or Archangels, Seraphim or Cherubim were drawn out of nothing and may return to nothing again; but He is a pure stream slowing from the Glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the majesty of God, and the express image of his goodness: He is of the same essence, he has the same attributes, but who can declare his generation? Let us not rashly pry into those impenetrable secrets; it is sufficient to know, that THE DESIRE OF NA-Tions will appear upon earth to bear our griefs, that he will be wounded for our transgressions and bruifed for our iniquities.

But what necessity is there, cried out Cyrus, for this great sacrifice? Has God any need of a bloody victim to appeale his wrath? Can the infinite

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Goodness require such a cruel holocaust? Beware of falling into the same error with which you reproach our priefts. God has no need, replied Daniel, of an inhuman facrifice to pacify his vengeance, but he would countenance the rebellion of spirits and contradict himself should he pardon the criminal without shewing his abhorrence of the crime, and display the whole extent of his goodness without afferting the prerogatives of his holinefs. The divine Emanuel will leave the bosom of his Father, and remain long upon earth exiled from his presence; the living image of the majesty of God will take on him the form of a fervant; the eternal Word will become a mute babe, a man of forrows, and acquainted with grief; the brightness of the uncreated light will fuffer an eclipfe that will terrify the Serathim and Cherubim; he will shew by his annihilation the homage that is due to the ETERNAL; by his humiliation the injuffice of our pride; by his fafferings the necessity of our expiatory pains; and laftly, by his agony and the inexproffible anguish which our iniquities will cause him, the infinite aversion of THE MOST HIGH to the violation of order. 'Tis by this means that he will reconcile the juffice of God with his mercy, repair the wrong done to his laws, and be at the fame time both a facrifice for fin and a model of all virtue. The history of his conflicts and triumphs will be for ever recorded in the registers of heaven, and give eternal testimony to the divine Wisdom, Goodness and Justice I tee from far that day which will be the confolation of the just and the joy of angels: All the heavenly powers will be prefent at this myftery, and adore it's depth; mortals will fee nothing but the shell and the outside. Those Hebrews who expect only a triumphant Messiah will not comprehend this first advent; the pretenders to wisdom in all nations, who judge only by appearances, will blafpheme

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blaspheme against what they understand not: Nay, the most just among men will in this life see only as in a mystery the beauty, extent and necessity of that

great facrifice.

The Prince of Persia was struck by this discourse and wavered in his thoughts; he perceived that all the discoveries made by Zoroaster, Hermes, Orphens and Pythagoras were but imperfect traces and chance rays of the tradition from Noah: In Persia, Egypt, Greece and in all other nations he had found only obscure, uncertain and loose opinions; but with the Hebrews he had found books, prophecies and miracles, the authority of which was incontestible. Nevertheless, he saw the truth only as through a cloud, his heart was not yet touched; he waited for the accomplishment of Isaiah's prediction. Daniel was not ignorant of the fluctuation of his mind, and faid to him: O Cyrus, religion is not a fystem of philosophical opinions, nor yet a history of miracles, or fupernatural events, but a science that dilates the heart and fills it with godlike fentiments, a science which God reveals only to pure minds; to know the fecrets of religion, to feel it's energy, a fuperior power to man must descend into you, become absolute master of you, and ravish you from yourfelf: Your heart will then feel those truth's which your understanding has now but a small glimpse of. The time for this is not yet come, but it approaches (b); until that happy moment, be content with knowing that the God of Ifrael loves you, will go before you, and will accomplish his will by you: This accomplishment will be an invincible proof of the truth of all I have faid to you. Make hafte to verify his oracles, and return with speed into Persia, where your presence is necessary.

(b) Vid. Theodoret de side.

274 THE TRAVELS OF CYRUS.

The young hero foon after left Babylon; the year following Nabuchodonofor died, and his fucceffors broke the alliance fworn between the Affyrians and Persians. Cyrus spent twenty whole years in war with the Affyrians and their allies: The feveral nations of the East observing his moderation in the midst of triumphs, willingly submitted to his empire, and the conquests made by his humanity were more numerous than those of his fword. Being ever as generous as invincible, he made no other use of victory than to render the vanquished happy, and employed his power only to make justice flourish and to establish and maintain the most excellent laws. The taking of Babylon made him mafter of all the East from the river Indus to Greece, and from the Caspian sea to the extremities of Egypt, Seeing then the entire accomplishment of Isaiah's prediction, his heart became affected with the truths he had learned from Daniel; the mist before his eyes was totally dispelled, he openly avowed the God of Israel, and released the Hebrews from their captivity by this folemn edict, which was published throughout the whole extent of his vast dominions. THUS SAITH CYRUS, KING OF PERSIA. THE LORD GOD OF HEAVEN HATH GIVEN ME ALL THE KINGDOMS OF THE EARTH, AND HE HATH CHARG-ED ME TO BUILD HIM A HOUSE AT JERUSALEM WHICH IS IN JUDAH. WHOEVER AMONG YOU IS OF HIS PEOPLE, HIS GOD BE WITH HIM: AND LET HIM GO UP TO TERUSALEM AND BUILD THE HOUSE OF THE LORD GOD OF ISRAEL, HE IS THE GOD.

A DISCOURSE

UPON THE

THEOLOGY and MYTHOLOGY Of the PAGANS.

Y first design was to insert some critical notes in the margin of the foregoing book; but as the attending to such remarks would have diverted the reader's mind too much from the principal subject, I thought it better to digest them into the form of a discourse, which I divide into two parts. In the first I shall shew, that the most celebrated Philosophers of all ages and all countries have had the notion of a supreme Deity, who produced the world by his Power, and governs it by his Wisdom. From the second it will appear, that there are traces of the principal doctrines of revealed religion, with regard to the three states of the world, to be found in the Mythology of all nations.

PART I.

Of the THEOLOGY of the PAGANS.

TO begin with the Magi or Persian Philosophers; According to the testimony of Herodotus (a), the ancient Persians had neither statues, nor

(a) Herod. Clio. lib. 1. p. 56. Sect. 131. Edit. Francof. 1608.

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temples,

temples, nor altars: 'They think it ridiculous (fays this author) to fancy, like the Greeks, that the Gods have an human shape, or derive their original from men. They choose the highest mountains for the place of their facrifice: They use neither libations, nor musick, nor hallowed bread; but when any one has a mind to facrifice, he leads the victim into a clean place, and wearing a wreath of myrtle about his Tiara, invokes the God to whom he intends to offer it. The priest is not allowed to pray for his own private good, but for that of the nation in general; each particular member finding his benefit in the prosperity of the whole.

Strabo (b) gives the same account of the ancient Persians. 'They neither erected statues nor altars, 'fays this historian; they sacrificed in a clean place and upon an eminence, where they offered up a victim crowned. When the priest had cut it into small pieces, every one took his share. They left no portion of it for the Deities, saying, that God desires nothing but the soul of the victim.' The Orientals, sull of the notion of transmigration, imagined, that the victim was animated by a criminal soul, whose expiatory pains were completed

by the facrifice.

The Persians indeed, as well as other Pagans, worshiped the fire, the sun, and the stars: But we shall see that they considered them only as visible images and symbols of a supreme God, whom they believed to be the sovereign Lord of nature. Plutarch has left us, in his treatise of Isis and Osiris, a fragment of the Theology of the Magi. This philosophical historian assures us, that they called the great God, Oromazes, or the Principle of light, that produced every thing, and worketh all in

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⁽b) Strabo l.b. 15. p. 732. Edit, Paris. 1620. all (c).

all (c). They admitted however another God, but of an inferior nature and order, whom they called (d) Mythras or the Middle God. They speak of him fometimes as a Being co-eternal with the fupreme Divinity, and at other times as the first production

of his power (e).

The finest definition we have of the Deity among all the writings of the ancients, is that of Zoroaster. It has been transmitted down to us by Eusebius in his Praparatio Evangelica: an author fo far from being over favourable to the Pagans, that he makes it his bufiness continually to expose and degrade their philosophy. And yet he fays, that he had read these express words in a book of Zoroaster that was extant in his time, and known by the title of, The facred collection of Perfian monuments.

'(f) God is the first of all incorruptible Beings, e-' ternal and unbegotten: He is not compounded of parts: There is nothing equal to him, or like ' him. He is the author of all good, and entirely ' difinterested; the most excellent of all excellent beings, and the wifest of all intelligent natures; ' the father of equity, the parent of good laws, ' felf-instructed, felf-sufficient, and the first former

' of nature.'

The modern writers among the Arabians and Persians, who have preserved to us what remains of the ancient doctrine of Zoroaster among the Guebri or worshippers of fire, maintain, that the first Magi admitted only one eternal Principle of all things. Abulfeda, cited by the famous Dr. Pocock. fays, that according to the primitive doctrine of the Persians (g), God was prior to both light and dark-

(d) Medirns Osos.

(c) See Gudworth's Intell. System, p. 288.

(g) Pocock Specim, Hift. Arab. p. 145,

⁽c) Plut. de Isid. & Ofir. Edit. Paris. 1624, p. 370.

⁽f) Eufeb. Prap. Evang. lib. 1. p. 42. Edit. Paris.

• ness, and had existed from all eternity in an adora• ble solitude, without any companion or rival.'
Saristhani, quoted by Dr. Hyde, says, • That the
• first Magi (b) did not look upon the good and evit

principles as co-eternal; they thought that light was indeed eternal, but that darkness was pro-

duced in time by the disloyalty of Ahriman, chief

of the Genii.'

M. Bayle affirms in his dictionary, that the ancient Persians were all Manicheans; but however he came to entertain this notion, he must certainly have given it up, if he had confulted the original authors: a method which that famous critick did not always take. He had a genius capable of going to the bottom of any subject whatever; but he wrote sometimes in a hurry, and treated superficially the gravest and most important subjects. Besides, there is no clearing him from the charge of loving too much the difmal obscurity of scepticism; he is ever upon his guard against all satisfactory ideas in religion; he fhews with aut and subtlety all the dark sides of a question, but he very rarely represents it in that point of light which shines with evidence. What encomiums would he not have merited, had he employed his admirable talents more for the benefit of mankind?

Such was the Theology of the ancient Persians, which in the foregoing work I have put in the mouth of Zoroaster; and the Egyptians had much the same principles. There is nothing more absurd than the notion generally given us of their Theology; nor is any thing more improbable than the allegorical sense which certain authors sancy they have discovered in their hieroglyphicks. On one hand, it is hard to believe that human nature could

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⁽b) Hyde Relig. Ant. Persar, cap. 9. pag. 161. & cap. 22.

ever fink fo low as to adore infects, reptiles and plants (which they fee produced, growing and dying every day) without afcribing certain divine vertues to them, or confidering them as fymbols of fome invisible Power. In the most barbarous countries we still find some knowledge of a superior Being, which is the object of the hope and fear of the most stupid savages. But though we should suppose there are some nations in the world funk into so gross an ignorance as to have no notion of a Deity. yet it is certain that Egypt cannot be charged with fuch a degree of stupidity. All historians, as well facred as profane, agree in speaking of this people as the wifest of all nations; and one of the encomiums that the holy Spirit gives to Moses, is, that he was learned in all the wisdom of the Egyptians. Would the Holy Ghost ever have spoken in such a manner of a nation fo fenfeless as to worship onions. crocodiles, and the most despicable reptiles? On the other hand, there are certain modern writers who exalt the Theology of the Egyptians too high, and fancy that they find in their hieroglyphicks all the mysteries of the Christian religion. After the deluge, Noah doubtless would not leave his children ignorant of the great principles of religion, with regard to the three states of mankind; and that tradition might have been fpread from generation to generation over all the nations of the world: But we should not infer from thence, that the Heathens had as clear notions of the divine Nature and the Messias, as the Jews had themselves. Such a supposition, far from doing honour to Holy Writ, would only derogate from it's dignity. I shall endeavour to keep the just medium between these two extremes.

Plutarch, in his treatife of Isis and Osiris, tells us (i)

that the Theology of the Egyptians had two meanings; the one holy and fymbolical, the other vulgar and literal; and confequently that the figures of animals which they had in their temples, and which they feemed to adore, were only fo many hieroglyphicks to represent the divine attributes. Purfuant to this distinction, he says, that Ofiris signifies the active Principle, or the most holy Being (k); Isis the Wisdom or Rule of his operation; Orus the first production of his Power, the model or plan by which he produced every thing, or the archetype of the world. We shall see hereafter whether it be reasonable to think, that the Pagans had ever any knowledge of a trinity of distinct persons in the indivisible unity of the divine Nature. Thus much at least is plain, that the Chaldeans and Egyptians believed all the attributes of the Deity might be reduced to three, Power, Understanding and Love. In reality, whenever we difengage ourselves from matter, impose filence on the fenses and imagination, and raife our thoughts to the contemplation of the infinitely infinite Being, we find that the eternal Essence presents itself to our mind under the three forms of Power, Wifdom and Goodness. These three attributes comprehend the totality of his nature, and whatever we can conceive of him. Not to fpeak therefore of the primitive traditions, which might possibly be the source of these three ideas concerning the divine Nature, it is nothing extraordinary, if the Egyptians and Orientals, who had very refining metaphyfical heads, should of themselves have discovered them. The Greeks and Romans were fonder of the sciences which depend on fense and imagination; and for this reason we find their Mythology feldom turns upon any thing but the external operations of the Deity in the pro-

(k) Ibid. p. 373, 374, 375.

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ductions of nature, whereas that of the former chiefly regards his internal operations and attributes.

By the help of these principles the Theology of the Pagans may be reduced to three principal Divinities, without doing violence to original authors, and without racking one's brain to digett their ideas, which are often very confused, into an intelligible fyftem. They univerfally acknowledged one fupreme God, whom they confidered as the fource of the Divinity, and the author of all beings; a Goddess his wife, daughter, or fister, whom they represented sometimes as the principle of the divine Fecundity, at other times as an emanation from his Wisdom, and often as the companion and subject of his operations; and lastly, a subordinate God, the fon and viceroy of the Supreme. And thus we find among the Perfians the great Oromazes, the Goddess Mythra, and the God Mythras; among the Egyptians Ofiris, Isis and Orus; among the Greeks Jupiter, Minerva and Apollo.

In proportion as men departed from their primitive simplicity, and as imagination took the place of reason, the Poets multiplied the names and images of these Gods, and the three superior Divinities were lost in a crowd of inserior Deities. It is nevertheless certain, that the (i) Philosophers always preserved those three capital ideas. Socrates, Plato, Pythagoras, Porphyry, Jamblichus, Plutarch, Macrobius, and all the philosophical writers whose works have been transmitted to us, and who speak of the Gods of Egypt and Greece, assure us that Ptha, Amoun, Osiris, Apis, Serapis and Anubis are the same; that Mars, Mercury, Apollo, Hercules, and Jupiter the Conductor, are also the same; that

⁽¹⁾ See Huet. Dem. Evang. Jambl. de Myft. Egypt. p. 150. Plut. Isis and Osir. p. 327. Macrob. lib. 1. Saturn. Cudw. Intell. System. from page 484 to 494.

Cybele.

Cybele, Verus Urania, Juno, Minerva, Phebe and Proferpine are in like manner one and the fame. Whence we may fairly conclude, without falling into chimerical conjectures, that Oromazes, Ofiris, Cœlus, Saturn and Jupiter Olympius are different names to express the one supreme God; that Mythra, Isis, Cybele, Urania, Juno and Minerva denote the different attributes of the same Goddes; and lastly, that Mythras, Orus, Mercury, Apollo, Hercules, and Jupiter the Conductor, are the several titles of the middle God, universally acknowledged by the Pagans.

I know that the modern Materialists have endeavoured to reduce all the Pagan Divinities to one. God and one Goddess, which, according to them, express only the two principles of nature, whereof one is active, or the infinite force, the cause of all the motions we behold in the universe; the other passive, or the eternal matter, which is the subject of all the forms produced by that moving force: This idea is by far posterior to that of the Orientals, Egyptians and first Greeks, concerning the three forms of the Divinity. It was neither received nor known, in the sense of the Materialists, but by the

disciples of Epicurus, as we shall see hereaster.

This distinction of the Gods into three classes, and that of the world into three states, may be of great service to clear up the confusion of the ancient Mythologies. I will venture to say, that neither Scaliger, nor Bochart, nor Grævius, nor Gronovius, nor M. Huet, could succeed in this enterprise, because they were men of more learning than philosophy. Grammarians, Criticks, and those persons of strong memories, who employ themselves wholly in the study of words and facts, are rarely remarkable for a nice examination of principles, and are not always capable of entring into the sense of the Philosophers, or distinguishing the subtilty of

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their ideas. I confess indeed, that it is dangerous to be too much attached to systems, but yet without a systematical genius it is impossible to carry the sci-

ences to any great perfection.

To return to Plutarch. He concludes his treatife of Isis and Osiris in this manner (m): As he who reads the works of Plato may be faid to read Plato, and he who acts the comedy of Menander may be · faid to act Menander; fo the ancients gave the ' name of Gods to the various productions of the Deity.' Plutarch had faid a little before, 'That ' care should be taken not to transform, dissolve and fcatter the divine Nature into rivers, winds, ' vegetables, or bodily forms and motions. would be as ridiculous as to imagine, that the fails, ' the cables, the rigging and the anchor are the pi-' lot; or that the thread, the woof, and shuttle are the weaver. Such fenfeless notions are an indig-' nity to the heavenly powers, whom they blafpheme whilft they give the name of Gods to beings of an infenfible, inanimate and corruptible ' nature.' ' Nothing, as he goes on, that is without a foul, nothing that is material and to be perceived by our fenses, can be God. Nor yet must ' we imagine that there are different Gods, accord-' ing to the different countries of Greeks and Barbarians, Northern and Southern people. As the fun is common to all the world, though called by different names in different places; so there is but one fole supreme Mind or Reason, and one and the fame Providence that governs the world, though ' he is worshiped under different names, and has 'appointed some inferior powers for his ministers.' Such, according to Plutarch, was the doctrine of the first Egyptians with regard to the divine Nature.

Origen, who was contemporary with Plutarch, follows the fame principles in his book against Celfus, a Pagan Philosopher, who pretended to underfland Christianity, because he understood some ceremonies of that religion, though he had never entered into the spirit of it. Now Origen expresses himself in this manner: '(n) The Egyptian Philosophers have fublime notions with regard to the divine Nature, ' which they keep fecret, and never discover to the · people but under a vail of fables and allegories. · Celfus is like a man who has travelled into that country; and though he has converfed with none but the ignorant vulgar, yet takes it into his head, that he understands the Egyptian religion. All the · Eastern nations, the Persians, the Indians, the Sy-· rians conceal fecret mysteries under their religious fables. The wife men of all those religions see · into the fense and true meaning of them, whilst • the vulgar go no farther than the exterior symbol,

and fee only the bark that covers them.'

Let us next hear the testimony of Jamblicus, who had studied the religion of the Egyptians, and underflood it throughly. He lived in the beginning of the third century, and was a disciple of the famous Porphyry. As both St. Clement (o) and St. Cyril of Alexandria (p) affure us, there were at that time a great many Egyptian books extant, which have been fince lost: Several of these were highly respected for their antiquity, and ascribed to Hermes Trismegistus, or one of his first disciples. Jamblichus had read these books, which had been translated by the Greeks; and this is the account that he gives of the Theology which they taught. ' According to the Egyptians, · Eicton, or the first God, existed in his solitary unity before all Beings (q). He is the fountain and original

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⁽n) Orig. contra Celf. lib. 1. p. 11. (o) Strom. 1. 6. p. 133. (p) Contra Julian. lib. 1. (9) Jambl. de Myst. Egyp. Ed. Lugd. 1552, 153, 154.

of every thing that either has understanding or is to be understood. He is the first principle of all things, felf-fufficient, incomprehenfible, and the ' father of all essences.' Hermes says likewise; 'That this supreme God has constituted another God. ' called Emeph, to be head over all spirits, whether 'ethereal, empyrean, or celestial; and that this se-' cond God, whom he stiles the guide, is a wisdom ' that transforms and converts into itself all spiritual Beings. He makes nothing superior to this God-Guide, but only the first Intelligent, and first In-' telligible, who ought to be adored in filence.' He adds, ' That the Spirit which produceth all things ' has different names, according to his different pro-' perties and operations; that he is called in the E-' gyptian language Amoun, as he is wife; Ptha, as ' he is the life of all things; and Ofiris, as he is the ' author of all good.' Thus, according to Jamblichus, it is evident that the Egyptians admitted only one Principle, and a middle God, like the Mythras of the Persians.

The notion of a spirit constituted by the supreme God, to be the head and guide of all spirits, is very ancient. The Hebrew Doctors believed that the soul of the Messias was created from the beginning of the world, and appointed to preside over all the orders of Intelligences. This opinion was founded on a notion, that finite natures cannot incessantly contemplate the brightness and glories of the divine Essence; and must necessarily sometimes turn off their view, and adore the Creator in his works; that at such times there must be an Head to lead spirits through all the regions of Immensity, and shew them all it's beauties and wonders.

To have a more perfect knowledge of the Theology of the Orientals and Egyptians, it may not be improper to examine that of the Greeks and Romans, which is derived originally from it. The Philosophers

losophers of Greece went to study wisdom in Asia and Egypt. Thales, Pythagoras, Plato, drew the best of their knowledge from thence. The traces of the oriental tradition are now indeed in a manner worn out; but as there are several monuments of the Theology of the Greeks still preserved, we may

judge of the masters by their disciples.

We must however distinguish between the Gods of the Poets and those of the Philosophers. Poetry deifies all the various parts of nature, and gives spirit to bodies, as well as body to spirits: It expresses the operations and properties of matter by the actions and passions of such invisible powers, as the Pagans supposed to be directors of all the motions and events that we see in the universe. The Poets pass in a moment from allegory to the literal fense, and from the literal fense to allegory; from real Gods to fabulous Deities; and this occasions that jumble of their images, that abfurdity in their fictions, and that indecorum in their expressions, which are so justly condemned by the Philosophers. Notwithstanding this multiplication of inferior Deities, these Poets however acknowledged, that there was but one only fupreme God. This will appear from the very ancient traditions which we still have of the philosophy of Orpheus. I am far from thinking that Orpheus was the author of those works which go under his name: I believe with the famous Grotius, that those books were wrote by the Pythagoreans, who professed themselves disciples of Orpheus: But whoever were the authors of these writings, it is certain that they are older than Herodotus and Plato, and were in great esteem among the Heathens; so that by the fragments of them still preserved, we may form a judgment of the ancient Theology of the Greeks. 1 shall begin with the abridgment which Timotheus the Cosmographer gives us of the doctrine of Orpheus.

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pheus. This abridgment is preserved in Suidas (r),

Cedrenus (s) and Eusebius.

'There is one unknown Being exalted above and prior to all beings, the author of all things, even of the æther, and of every thing that is below the æther: This exalted Being is Life, Light and Wifdom; which three names express only one and the same Power, which drew all beings, visible and invisible, out of nothing.' It appears by this passage, that the doctrine of the creation, (or the production of substances) and that of the three forms of the Divinity were not unknown to the heathen Philosophers: We shall soon find them in Plato.

Proclus has transmitted down to us this extraordinary passage of the Theology of Orpheus (t). 'The

' universe was produced by Jupiter, the empyræum, the deep Tartarus, the earth, and the ocean, the immortal Gods and Goddesses; all that is, all that

'has been, and all that shall be, was contained ori-

'ginally in the fruitful bosom of Jupiter. Jupiter is the first and the last, the beginning and the end.

'All beings derive their origin from him. He is the primitive Father and the immortal Virgin. He is the Life, the Cause, and the Energy of all

'things. There is but one only Power, one only 'God, and one fole univerfal King of all.' This passage seems to infinuate, that the universe is a substantial emanation from the divine Essence, and not a mere essect of his Power; however, this gross error is no proof of Atheism in him who maintains it, as we shall see hereafter.

I shall conclude the Theology of Orpheus with a famous passage of the author of the Argonautica, who is looked upon to be a disciple of his (u). We will

^{&#}x27; fing first an hymn upon the ancient chaos; how the

⁽r) Suidas de Orph. p. 350. (t) Prælus de Timæo, p. 95. Edit. Fugger. An. 1566. (s) Cedrenus, p. 47. (u) Argon, apud Steph. p. 71.

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heavens, the fea, and the earth were formed out We will fing likewise that eternal, wise, of it. and felf-perfect love, which reduced this chaos into order (w). It is clear enough from the doctrine of the theogony or birth of the Gods, that the ancient Poets ascribed all to a first Being, who difentangled the chaos. And it is for this reason that Ovid thus expresses himself in the first book of his Metamorpholes (x). 'Before there was a fea and an earth, before there was any heaven to cover the world, universal nature was but one indigested fluggish mass, called a chaos. The feeds of all ' things jumbled together were in a perpetual difcord, till a beneficent Deity put an end to the dif-' ference.' Words which shew plainly that the Latin Poet, who followed the Greek tradition, makes a distinction between the chaos, and God, who by his Wisdom brought it out of confusion into order. I ought however in this place to observe, that the Greek and Roman Mythology, in relation to the chaos, is much more imperfect than that of the Orientals and Egyptians, who tell us, that there was an happy and perfect state of the world prior to the chaos: that the good Principle could never produce any thing evil; that his first work could not be confusion and disorder; and in a word, that physical evil is nothing else but a consequence of moral evil. It was the imagination of the Greek Poets that first brought forth the monstrous Manichean doctrine of two co-eternal principles; a supreme Intelligence and a blind matter; light and darkness; an indigested chaos, and a Deity to reduce it into order.

Let any one read Homer and Virgil with a proper attention, and he will fee, that notwithstanding the wild slights of their imagination, and the indecent

 ⁽w) Ver. 423. Πρεσβύτατόν πε, καὶ αὐτοτελῆ πολύμητιν Ερατα.
 (x) Ovid. Metam. l. 1. p. 1.

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allegories by which they sometimes dishonour the Divine Nature, the marvelous which runs through their fable is founded upon these three principles.

1. That there is one supreme God, whom they every where call the Father, and the sovereign Lord of Gods and men, the Architect of the world, the Prince and Governor of the universe, the first God, and the great God. 2. That universal Nature is sull of subordinate spirits, who are the ministers of that supreme God. 3. That good and evil, virtue and vice, knowledge and error, arise from the different influence and inspiration of the good and evil Genii, who dwell in the air, the sea, the earth, and the heavens.

The tragick and lyrick Poets express themselves after the same manner as the epick Poets. Euripides expressly acknowledges the dependence of all beings upon one sole Principle. 'O Father, and King of Gods and men! says he, why do we miserable mortals fancy that we know any thing, or can do any thing? Our sate depends upon thy will (v).'

Sophocles represents the Deity to us as a fovereign Intelligence, which is truth, wisdom, and the eternal law of all spirits (z). 'Tis not, says he, to any mortal nature that laws owe their origin; they come from above; they come down from heaven itself; Jupiter Olympius is alone the father of them.

Plautus introduceth an inferior Deity speaking in this manner (a): 'I am a citizen of the celetial city, 'of which Jupiter, the Father of Gods and men, is 'the head. He commands the nations, and sends 'us over all kingdoms, to take an account of the conduct and actions, the piety and virtue of men. 'In vain do mortals endeavour to bribe him with

⁽v) Eurip. Supplie. Act. 3. ver. 734, &c. Edit. Cant. (v.) In Oedip. Tyran. (a) Plaut. Rudens.

· their oblations and facrifices. They lofe their pains,

· for he abhors the worship of the impious.

O Muse, says Horace, pursuant to the custom of our ancestors, celebrate first the great Jove, who rules over Gods and men, the earth, the seas, and

the whole universe: There is nothing greater than

he, nothing that is like, nothing that is equal to

6 him (b)!

I shall conclude my quotations out of the Poets with a furprising passage of Lucan. When Cato, after croffing the deferts of Lybia, arrives at the temple of Jupiter Ammon, Labienus is for perfuading him to confult the Oracle. Upon which occasion the Poet puts this answer in the mouth of that philosophical hero, '(c) Why do you, Labienus, propose to me to ask the Oracle whether we should · choose to die in a state of freedom with our swords in our hands, rather than fee tyranny enflave our country? Whether this mortal life be only a remora to a more lafting one? Whether violence can hurt a good man? Whether virtue does not make us superior to misfortunes? And whether true glory depends upon fuccess? We know these things already, and the Oracle cannot give us clearer answers than what God makes us feel every moment in the bottom of our heart. We are all united o to the Deity. He has no need of words to convey his meaning to us; and he told us at our birth every thing that we have occasion to know. He hath not chosen the parched fands of Lybia to bury truth in those deserts, that it might be understood only by a finall number. He makes himself known to all the world, he fills all places, the earth, the fea, the air, the heavens; he makes his particular abode in the foul of the just: Why then should we seek

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(b) B. 1. Ode 12. (c) Lucan, lib. 9. ver. 565.

him elsewhere?' In the foregoing passage I have

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omitted this expression, Jupiter est quodeunque wides; not only because in some manuscripts we read Jupiter est quocunque vides, but also because the Poet by the word quodeunque consounds the visible world with the ethereal matter, which the Stoicks and Orientals considered as the body of the Divinity: However he represents Cato as acknowledging a sovereign Intelligence, which is all that I would

prove.

Let us pass from the Poets to the Philosophers. and begin with Thales the Milesian, chief of the Ionick school (d), who lived above fix hundred years before the birth of Christ. We have none of his works now left; but we have fome of his maxims, which have been transmitted down to us by the most venerable writers of antiquity. God is the most ' ancient of all beings; he is the author of the uni-' verse, which is full of wonders (e); he is the Mind ' which brought the chaos out of confusion into ' order (f); he is without beginning and without end-'ing, and nothing is hid from him (g); nothing can ' refift the force of Fate; but this Fate is nothing 'but the immutable reason and eternal power of 'Providence (h).' What is fall more furprising in Thales, is his definition of the foul: He calls it 'a ' felf-moving principle (i), thereby to diffinguish it ' from matter.

Pythagoras (k) is the second great Philosopher after Thales, and chief of the Italick school. Every body knows the abstinence, silence, ratirement and great purity of morals which he required of his disciples. He was very fensible that human understanding alone could never attain to the knowledge of divine things,

⁽d) Flor. Olymp. L. (e) Diog. Laert. vita Thal. lib. 1. (f) Cicer. de Nat. Deor. lib. 1. p. 1113. Edit. Amft. 1661. (g. S. Clem. Alex. Strom. v. (h) Stob. Ecl. Phys. cap. 8. (i) Plut. de Plat. Phil. lib. 4. c. 2. Stob. Ecl. Phys. cap. 40. (k) Floruit Olymp. LX.

unless the heart was purged of it's passions. Now these are the notions which he has left us of the Deity.

' (1) God is neither the object of fense, nor subject to · passion; but invisible, purely intelligible, and su-

· premely intelligent. In his body he is like the · light, and in his foul he resembles truth (m). He is

· the universal Spirit that pervades and diffuseth itself

All beings receive their life from over all nature.

him (n). There is but one only God, who is not, as fome are apt to imagine, feated above the world,

beyond the orb of the Universe; but being all in

· himself, he sees all the beings that inhabit his Im-· mensity. He is the sole Principle, the Light of

heaven, the Father of all; he produces every

thing, he orders and disposes every thing; he is the reason, the life, and the motion of all beings (o).'

He taught that besides the first Principle, there were three forts of intelligent beings, Gods, Heroes and Souls (p). He confidered the first as the unalterable images of the fovereign Mind, human fouls as the least perfect of reasonable substances, and heroes as a fort of middle beings placed between the two others, in order to raise up souls to the divine union (q). Thus he represents to us the divine Immensity as containing innumerable worlds inhabited by spirits of diffe-And this is the true fenie of that famous expression ascribed to the Pythagoreans, that Unity was the principle of all things, and that from this Unity there sprung an infinite duality. by this duality to understand the two principles of the Manichees; but as some think the second and third forms of the Orphean Trinity and triform Deity, or rather a world of intelligent and corporeal fubstances, which is the effect whereof unity is the

(1) Plut. vita Numa & Diog. Laert. lib. 12.

(P) Hierocl. Com. in Carm. Aurea Pyrb.

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⁽n) Last. Inft. lib. 5. (o) S. Juf. Cobort. 1. ad Grac. p. 18. (p) Diog. Laert. lib. S.

This is the fentiment of Porphyry, and it ought to be preferred before that of Plutarch, who is for ascribing the Manichean system to Pythagoras,

without producing for it any proof.

Pythagoras agreed with Thales in defining the Soul to be a felf-moving Principle (o). He maintained farther, 'That when it quits the body, it is re-united to the foul of the world (p); that it is not 'a God, but the work of an eternal God (a); and • that it is immortal on account of it's principle (r). This Philosopher was of opinion that man was composed of three parts (f), a pure spirit, an ethereal matter, (which he called the fubtile vehicle of the foul) and a mortal or groß body. The old Greek Poets had dreffed up this opinion in a different guise; they called the ethereal body the reprefentation, the image, or the shadow; because they fancied that this fubtile body, when it came down from heaven to animate the terrestrial body, assumed it's form just as melted metal takes that of the mold in which it is cast. They said, that after death the spirit, still clothed with this subtile vehicle, slew up to the regions of the moon, where they placed the Elysian fields. And there, as they imagined, a fort of fecond death enfued by the separation of the pure spirit from it's vehicle: The one was united to the Gods, the other staid in the abode of the shades. This is the reason why Ulysses says in the Odysseis, 'That he faw in the Elysian fields the divine Her-' cules, i. e. his image; for as for him, he is with ' the immortal Gods, and affifts at their banquets (1).' Pythagoras did not adopt the poetick fiction of a fecond death. He held, that the pure spirit, and it's fubtile vehicle being born together, were infepara-

⁽o) Porpbyr, vita Pyth.

⁽p) Cicer. de Senec. c. 21.

⁽r) Tufc. lib. 1. p. 1300.

⁽t) Odyff. lib. 11. p. 157.

⁽o) Plut. Plac. 1. 4. cop. 2.

⁽⁹⁾ Ib. de Nat. Deor. 1. 2.

⁽¹⁾ Πνεύμα, Ψυχη, Σώμα.

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ble, and returned after death to the flar from whence they descended. The Platonists and almost all the ancient Philosophers had the fame notion (u). St. Paul, speaking of the refurrection, seems to favour this distinction of the celestial and the terrestrial body: 'But some man will say, how are the dead ' raifed up? and with what body do they come? 'Thou fool, that which thou fowest is not that body which shall be, but bare grain. - So also ' is the refurrection of the dead, it is fown in corruption, it is raifed in incorruption; it is fown ' in dishonour, it is raised in glory; it is sown in ' weakness, it is raised in power; it is sown a ma-' tural body, it is raised a spiritual body--Now ' this I fay, brethren, because that fish and blood ' cannot inherit the kingdom of God (x).' Hence it is, that some of the ancient fathers, as well as our modern divines (y), have concluded, that the mortal and terrestrial body, which is ever changing, and does not continue one moment the same, is something merely accidental to our substance, and does not originally belong to it: a thick crust, a coarse covering cast over the celestial, spiritual, active and glorious body, which being unvailed and enlarged at the refurrection, will appear in all it's beauty; that this immortal feed, this incorruptible body, this hidden principle, which is perhaps at prefent the feat of the foul, will, for reasons known to God only, remain buried after death in the common mais of matter till the last manifestation of the divine Power; and that then the face of the earth will be

⁽u) Plot. Enn. 4. l. 3. & Enn. 6. l. 4. Philopon. Proæm. in Arst. de Anim. Procl. Comm. in Tim. p. 164, 290. Hierocl. aurea Carm. p. 293. Suidas the word Adyondis. Cudsworth Intellest. Syst. p. 79.

⁽x) 1 Cor. xv. ver. 35, 42, 50.
(y) Dr. Clarke on the Being and Attributes of God, p. 357, 358, 359.

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renewed by purifying flames, which will purge our globe of all that dark and earthly drofs which it has contracted. And this notion renders the doctrine of the refurrection intelligible and philosophical.

I shall conclude the article of Pythagoras with a summary of his doctrine as it is given us by St. Cyril.

We fee plainly, fays this Father, that Pythagoras maintained, that there was but one God, the ori-

e ginal and cause of all things, who enlightens every

thing, animates every thing, and from whom every thing proceeds, who has given being to all

things, and is the fource of all motion (z).'

After Pythagoras comes Anaxagoras (a) of the Ionick fect, born at Clazomene, and master to Pericles the Athenian hero. This Philosopher was the first after Thales in the Ionick school who perceived the necessity of introducing a supreme Intelligence for the formation of the universe. He rejected with contempt, and with great strength of reason resuted the doctrine of those who held, that (b) a blind necessity, and the casual motions of matter had produced the world. He endeavoured to prove, that a pure and uncompounded Spirit presides over the universe.

According to Aristotle's account, the reasoning of Anaxagoras was founded upon these two principles: 1. 'That the idea of matter not including 'that of active force, motion could not be one of it's properties. We must therefore, said he, seek fomewhere else to find out the cause of it's activity. Now this active principle, as it was the cause of motion, he called the soul, because it animates the universe (c). 2. He distinguished between this universal principle of motion, and the thinking 'principle, which last he called the understand-

⁽z) S. Cyril. contra Julian. lib. 1. p. 85.

⁽a) Flor. Olymp. LXXX. (b) Plut. vita Pericl. (c) Arift. de anim. lib. 1. cap. 2. p. 619. Edit. Parif. 1629.

O 4 ing (d).

ing (d). He saw nothing in matter that had any refemblance to this property; and from thence he inferred, that there was in nature another substance besides matter. But he added, that the soul and spirit were one and the same substance distinguished by us only in regard of it's different operations; and that of all essences it was the most simple, the most pure, and the most exempt from all mixture and composition.' This Philosopher passed at Athens for an Atheist, because he denied that the stars and planets were Gods (e). He maintained, that the first were suns, and the latter habitable worlds; so very ancient is the system of a plurality of worlds, which has been generally thought to be modern.

Plato (f) condemns Anaxagoras for having explained all the phænomena of nature by matter and motion. Descartes has only revived this opinion. but think it very unjust to accuse the Philosopher of Clazomene, or his follower of Atheism, on this account, fince they both lay it down for a principle, that motion is not a property of matter, and confequently, that the moving force is altogether spiritual. It must nevertheless be allowed, that the French Philosopher is blameable in supposing that the visible world is the necessary and unavoidable effect of a mere impulsion given to an indefinite matter. Hence it would follow, 1. That the laws of motion are not arbitrary and dependent on a fovereign Intelligence who acts with wisdom and design; which totally destroys the idea of final causes. 2. That the world, fuch as we fee it, with all it's irregularities, defects and diforders, is precifely in the same state wherein it was at first produced by the Creator: These two principles were the fatal

(f) Plat. Phad. p. 73.

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⁽d) Ibid. p.260. (e) Plat. de Legib. 10. p. 886.

fource of Spinoza's Atheism: Believing with Defcartes, that matter and extension are the same thing, and that all the different phanomena of nature are the effect of the necessary laws of motion, he presently inferred, that immense extension and infinite force might be properties of the same eternal substance, which acts by the immutable laws of a blind

necessity.

The most sublime genius of our age, being sensible of these monstrous abuses of Cartesianism, refolved to undermine the foundations of that philofophy. He demonstrated that the primary laws of motion are purely arbitrary, and established with knowledge and defign by an intelligent Architect, in order to the preservation of his work, and the accomplishment of such ends as are worthy of his It is with great injustice that this Philosopher has been accused with throwing us back into the occult qualities of the Peripateticks. I confess indeed that the obscure and confused ideas which abound in the writings of some of his disciples, have given too much occasion to certain foreigners to reject the philosophy of Sir Isaac Newton, at the same time that they admire his geometry; but it is clear from his (g) first writings, that he never considered attraction as a cause, but only as an effect, and that he always supposed that this effect might be produced by impulsion (h). Provided we reject the absolute plenum of the Cartefians, their romantick elements. and their celestial vortices which are by no means geometrical, this incomparable Philosopher (i) admits

⁽g) Vis centripeta est, qua corpora versus punctum aliquid tanquam ad centrum undique trabuntur, impelluntur vel utcunque tendunt. Pkil. Nat. Princ. p. 2.

⁽h) Quam ego attractionem appello, fieri sane potest ut en esticiatur impulsu, vel alto aliquo modo nobis ignoto. Opt. Ed. Lat. pag. 380.

⁽i) Phil. Nat. Princ. p g. ult. Opt. pag. 350.

that there may be a fubtile spirit, or ethereal matter diffused through all the immense spaces, to be the universal cause and spring of all the motions of the celeftial and terreftrial bodies; of elafticity, electricity, cohesion, sluidity, vegetation and sensation; of the emission, refraction and reflection of light, and even of attraction itself, which he looks upon as the immediate cause of the most part of natural effects; he would not however pretend to explain the laws of this ethereal fluid, for want of a sufficient number of experiments to prove them. It was an effential principle with him, that natural philosophy should be founded upon experiments, and that these should afterwards be applied to geometry, in order to gather from thence fomething more to be depended upon than ingenious conjectures. His writings discover a wonderful fagacity, penetration and depth, and all the marks of a folid understanding, which allows nothing to imagination in matters of reason; and though Descartes must be granted to have surpassed him in perspicuity and method, he was unquestionably neither so profound nor so geometrical a genius, and gave a greater loofe to imagination.

Socrates (k) follows close after Anaxagoras. The common notion is, that he was a martyr for the Unity of the Godhead, in having refused to pay his homage to the Gods of Greece; but it is a mistake. In the apology that Plato makes for this Philosopher, Socrates acknowledgeth certain subordinate Deities, and teaches, that the stars and the sun are animated by intelligences who ought to be worshiped with divine honours. The same Plato in his dialogue upon holiness (1) tells us, that Socrates was not punished for denying that there were inferior Gods, but for de-

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⁽k) Floruit Olym, XC.

⁽¹⁾ Plat. Eutypb. p. 5, & 6.

claiming openly against the Poets who ascribed human passions and enormous crimes to those Detties.

Socrates however, whilft he supposed several inferior Gods, admitted all the while but only one eternal principle. Xenophon has left us an excellent abridgment of the Theology of that Philosopher. 'Tis perhaps the most important piece we have of antiquity. It contains the conversation of Socrates with Aristodemus, who doubted of the existence of God. Socrates makes him at first take notice of all the characters of defign, of art, of the wisdom that appear all over the Universe, and particularly in the mechanism of the human body. ' (m) Do you believe, fays he then to Aristodemus, can you believe that you are the only intelligent being? You know that you possess but a little par-' ticle of that matter which composes the world, a ' fmall portion of that water which moistens it, a ' fpark of that flame which animates it. Is underflanding peculiar to you alone? Have you so engrossed and confined it to yourfelf, that it is to be ' found no where elfe? Does blind chance work every thing, and is there no fuch thing as wildom besides what you have?' Aristodemus having replied, that he did not fee that wife Architect of the Universe; Socrates answers him. Neither do ' you fee the foul which governs your own body, and regulates all it's motions. You might as well ' conclude, that you do nothing yourfelf with de-' fign and reason, as maintain that every thing is done by blind chance in the Universe.' Aristodemus at length acknowledging a supreme Being, is still in doubt as to Providence; not being able to comprehend how the Deity can see every thing at

⁽m) Xen. Mem. Soc. Ed. Bafil. 1579. lib. 1. p. 573.

once. Socrates replies, 'If the spirit that resides in your body moves and disposes it at it's pleasure, why should not that sovereign Wisdom which presides over the universe, be able likewise to regulate and order every thing as it pleases? If your eye can see objects at the distance of several fur-· longs; why should not the eye of God be able to fee every thing at once? If your foul can think at the same time upon what is at Athens, in · Egypt, and in Sicily; why should not the divine . Mind be able to take care of every thing, being ' every where present to his work?' Socrates perceiving at last that the infidelity of Aristodemus did not arise fo much from his reason as from his heart, concludes with these words; 'O Aristodemus, ap-' ply yourself fincerely to worship God; he will enlighten you, and all your doubts will foon be · removed!

Plato, a disciple of Socrates, follows the same principles. He lived about the hundredth Olympaid, at a time when the doctrine of Democritus had made a great progress at Athens. The defign of all his Theology is to give us noble fentiments of the Deity, to shew us that fouls were condemned to animate mortal bodies, only in order to expiate faults they had committed in a pre-existent state; and in fine, to teach that religion is the only way to restore us to our first glory and persection. He despises all the tenets of the Athenian superstition, and endeavours to purge religion of them. The chief object of this Philosopher is man in his immortal capacity: He speaks of him in his politick one, only to shew that the shortest way to immortality is to discharge all the duties of civil and social life for the pure love of virtue.

Plato in the beginning of his Timzus distinguishes between being which is eternally, and being which

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which has been made (n). And in another of his dialogues he defines God the efficient cause which makes things exist that had no being before (o): A definition which shews that he had an idea of creation. Nor is it at all furprifing that he should have this idea, fince it implies no contradiction. In reality, when God creates, he does not draw a being out of nothing, as out of a subject upon which he works; but he makes fomething exist which did not exist before. The idea of infinite power neceffarily supposes that of being able to produce new substances, as well as new forms. To make a substance exist which did not exist before, has nothing in it more inconceivable than the making a form exist which was not before; for in both cases there is a new reality produced; and whatever difficulties there are in conceiving the passage from nothing to being, they are as puzzling in the one as in the other. As therefore it cannot be denied but that there is a moving power, though we do not conceive how it acts; fo neither must we deny that there is a creating power, because we have not a clear idea of it.

To return to Plato. He first considers the Deity in his eternal solitude before the production of sinite beings. He says frequently like the Egyptians, 'That this first source of Deity is surrounded with thick darkness, which no mortal can penetrate, and that this inaccessible God is to be addored only by silence.' 'Tis this first Principle which he calls in several places the Being, the Unity, and the supreme Good (p); the same in the in-

⁽n) Τί το τη μεν αιεί, γένεσιν δε ούκ έχον και τί το γιγνόμενος μεν, ον δε ούδκποτε.

⁽⁰⁾ Ποιντικήν πασαν έταμεν είναι δύναμιν ή τις αν αιτία γίγνηται τοις μη πρότερον οθαιν θετρον γίγνισθαι. Plat. Sopbift. pag. 185. Ed. Franc. 1602.

⁽p) De Repub. lib. 6. p. 686.

telligent world, that the fun is in the visible world. He afterwards reprefents to us this first Being as fallying out of his Unity to confider all the various manners by which he might represent himself exteriorly; and thus the ideal world, comprehending the ideas of all things, and the truths which refult thence, was formed in the divine Understanding. Plato always diffinguishes between the supreme Good, and that Wisdom which is only an emanati-That which presents truth to the on from him. mind, fays he, and that which gives us reason is the supreme Good. He is the cause and source of truth (q). He hath begotten it like himself. As the light is not the fun, but an emanation from it; so truth is not the first Principle, but his ema-' nation.' And this is what he calls the Wisdom, or the Logos. And laftly, he confiders the first Mover displaying his power to form real beings, refembling those archetypal ideas. He stiles him ' (r) The · Energy, or fovereign Architect who created the universe and the Gods, and who does whatsoever he pleases in heaven, on the earth, and in the ' shades below.' He calls him likewise, ' Psyche, or the foul which prefides over the world, rather than the foul of the world; ' to denote that this foul does not make a part of the universe, but animates it, and gives it all it's forms and movements. Sometimes he confiders the three divine attributes as three causes, at other times as three beings, and often as three Gods: But he affirms that they are all but one fole Divinity; that there is no effential difference between them; that the fecond is the image of the first, and the third of the fecond; that

(q) De Repub. lib. 6. p. 687. Τοῦτον τοίνων φᾶναι με λέγιπ του αγαθοῦ ἔμγονον ον τάγαθον ἐγένησεν ἀνάλογον ἐαυτοῖ.

(r) Plat. de Repub. lib. 10. p. 749. Δημιουργός and not δημιουργούμενον ψυχή ύπερκόσμιος, and not έγκοσμιος.

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they are not three funs, but one: and that they differ only as the light, it's rays, and the reflection of

those rays (f).

In other places, and especially in the Timæus Locrus (t), Plato speaks of three other Principles, which he calls, 'Ιδέα, "Υλη, Αίσθητύς: By the first he understands the archetypal ideas contained in the divine Intellect: By the fecond, a primary matter, incorruptible, eternal, uniform, without figure or division, but capable of receiving all forms and motions: By the third, the visible universe, bounded, corruptible, confifting of various parts; and this he stiles the ion, the effect and the work of the idea as the primitive father, and of the "YAn as the universal mother of whatever exists. We ought never to confound these three principles of nature with the three forms of the Divinity, which he calls Agathos, Logos and Psyche; the fovereign Good, which is the principle of Deity, the Intellect which drew the plan of the world, and the Energy which executed it.

Though we should suppose that Plato considered the Logos and the Psyche, the Intellect and the Energy, not only as two attributes, but as two hypotales, or emanations from the divine Substance, it would not follow that the Christians took their doctrine of the Trinity from him. He might owe this idea to the ancient traditions transmitted from the infant world, whence the Orientals, Chaldeans, Egyptians and Greeks originally drew their soundest notions in Divinity. The philosophers of all nations seem to have had some idea, more or less confused, of a certain Triplicity in the supreme Unity (u).

⁽¹⁾ See Cudworth Intellect. Syft. from p. 580. to p. 590.

⁽t) Tim. Loc. p. 1089.

⁽u) Plot. Enn. v. l. 1. See Cudworth's Intell. Syft. from pag. 570 to pag. 630.

Christianity has only unfolded this ancient doctrine. It teaches us that in the divine Essence there is a triple distinction of Father, Son and Holy Spirit; that the actions of the one are not the actions of the other; that the Father exists of himself, independently, as the primitive fource of Deity; that the Son comes forth from the Father by an incomprehenfible generation; and the Holy Spirit from both by an inconceivable procession; and lastly, that these two emanations from the Divinity are necessary, co-eternal, con-substantial, infinite, and in all things equal to the Father, his independance only excepted. The church has been pleased to express this distinction by the word Persons; to denote that this Trinity is not a mere division of attributes, as the Sabellians hold; nor yet three different substances, as the Tritheists maintain. We have not a sufficiently clear idea of the eternal Nature to be able to deny, but it may admit of such a distinction. As to finite beings, indeed, the only diffinction we know in them, is that of modes and substances; but is this a reason to deny the possibility of another in the infinite Effence? Ignorance may be a reason for doubting, but never for denying.

In order to filence the incredulous, and make this mystery intelligible to them, a famous (x) Doctor of the Church of England, and, as I am assured, the greatest Philosopher (y) of modern times, believed that it would do no prejudice to the faith to consider the three Persons of the Trinity as three individual Agents, or three distinct Beings, though of the same substance. This opinion is as far above Arianism, as Arianism is above Socinianism. Fausto-Socini maintained, that the Son had never any existence before the incarnation. Arius held, that he was created or produced out of nothing like sinite

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beings, but yet from all eternity, that is, before all time. The learned Dr. Clarke maintains every where, that the Word is not a creature, but an emanation from the Father, co-eternal and con-substantial; that this emanation is as essential to the Deity as his veracity; that it is not possible for the Father to be without the Son, in any other sense than it is possible for God to lie (z); and consequently that the Word is not a precarious being which God may annihilate.

I will not pretend to justify any inconfiderate expressions which may have dropt from the Doctor; we find fuch in the Fathers themselves: But charity, which thinks no evil, believes all things, hopes all things, endures all things, will never infift upon the literal import of unguarded words, which are disavowed. It must nevertheless be granted that this doctrine, which it ascribed originally to Sir Isaac Newton, explains nothing, and only plunges us in new difficulties greater than the first. may eafily be many diffinct beings, of the same divisible and finite substance; but it is impossible to conceive three distinct beings of the infinite and indivisible substance, without destroying his nature, and discerping the living and true God. Is it not better contentedly to join with all Christian antiquity, in faying, that there is a triple distinction, real, but incomprehenable in the Divinity, than to difurb the peace of the Church with defining the metaphysical nature of this distinction, by such ideas as lead to Tritheism, contrary to the intention of those who advance them? How easy are the most extenfive genius's led aftray, when they shake off the yoke of authority to give themselves up to their speculations? But to proceed.

⁽²⁾ Observations on Dr. Waterland's Queries, p. 75.

Aristotle, Plato's disciple, and prince of the peripatetick Philosophers, calls God (a) 'The eternal and ' living Being, the most noble of all beings, a subfrance entirely distinct from matter, without extenfion, without division, without parts, and without · fuccession; who understands every thing by one fingle act, and continuing himself immoveable, ' gives motion to all things, and enjoys in himself a perfect happiness, as knowing and contemplating ' himself with infinite pleasure.' In his metaphysicks he lays it down for a principle, (b) 'That God is a fupreme Intelligence which acts with order, pro-' portion and defign; and is the source of all that is good, excellent and just.' In his treatife of the foul, he fays, 'That the fupreme Mind (c) is by it's ' nature prior to all beings, that he has a fovereign ' dominion over all.' And in other places he fays, ' (d) That the first Principle is neither the fire, nor the earth, nor the water, nor any thing that is the ob-' ject of fense; but that a spiritual Substance is the cause of the universe, and the source of all the order and all the beauties, as well as of all the motions and all the forms which we fo much admire ' in it.' These passages shew, that though Aristotle held matter to be eternal, he nevertheless considered it as a production of the divine Intellect, and posterior in nature to it. He supposed the eternity of this production, because he could not conceive how the divine Mind, being all act, and all energy, could ever be in a state of inactivity. Besides this first and eternal Substance, he acknowledges several other intelligent beings that prefide over the motions of the celestial spheres. 'There is, says he, but one only ' Mover, and several inferior Deities. (e) All that is

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⁽a) Arif. Ed. Parif. 1629. Metaph. lib. xiv. cap. 7. p. 1000. (b) Metaph. lib. xiv. cap. 10. p. 1005. (c) Id. de Anim. lib. 1. cap. 7. p. 628. (d) Metaph. lib. 1. cap. 2. & 3. p. 844, 845. (e) Met. lib. xiv. cap. 8. p. 1003. added

added about the human shape of these Deities, is nothing else but fiction, invented on purpose to instruct the common people, and engage them to an observance of good laws. All must be reduced to one only primitive Substance, and to several inferior fubstances, which govern in subordination to the first. This is the genuine doctrine of the ancients, which has happily escaped from the wreck of truth, amidst the rocks of vulgar errors and

poetick fables.'

Cicero lived in an age when corruption of man-The fect ners and scepticism were at their height. of Epicurus had got the afcendant at Rome over that of Pythagoras; and fome of the greatest men, when they were reasoning about the divine Nature, thought fit to suspend their judgment, and waver between the two opinions of a supreme Intelligence and a blind matter. Cicero, in his treatife of the nature of the Gods, pleads the cause of the academick philosophers who doubted of every thing. It is however to be observed, that he refutes Epicurus with great force of reason in his first book, and that the objections which he makes in his third, as an academick, are much weaker than the proofs which he draws from the wonders that appear in nature, which he infifts on in his fecond book, to demonstrate the existence of a supreme Intelligence.

In his other works, and particularly in his book of laws, he describes the universe to us (f) ' as a republick, of which Jupiter is the prince and com-' mon father. The great law imprinted in the hearts ' of all men is to love the publick good, and the ' members of the common fociety as themselves. 'This love of order is supreme justice, and this jus-' tice is amiable for it's own fake. To love it only for the advantages it produces us, may be politick,

⁽f) Cic. de Leg. Ed. Amft. 1661. lib. 1. p. 1188,-1191, Gc. · but

but there is little of goodness in it. 'Tis the highest injustice to love justice only for the fake of recompence. In a word, the universal, immutable and eternal law of all intelligent beings, is to promote ' the happiness of one another like children of the ' fame father.' He next represents God to us as a fovereign Wisdom, from whose authority it is still more impracticable for intelligent natures to withdraw themselves than it is for corporeal ones (g). According to the opinion of the wifeft and greatest men, fays this Philosopher, the law is not an invention of human understanding, or the arbitrary constitution of men, but flows from the eternal ' reason that governs the universe. The rape which ' Tarquin committed upon Lucretia, continues he, was not less criminal in it's nature, because there was not at that time any written law at Roma against such fort of violences. The tyrant was guilty of a breach of the eternal law, the obliga-' tion whereof did not commence from the time it was written, but from the moment it was made. ' Now it's origin is as ancient as the divine Intellect: for the true, the primitive, and the supreme law ' is nothing else but the sovereign reason of the great This law, fays he in another place (h), is ' universal, eternal, immutable. It does not vary ' according to times and places. It is not different onow from what it was formerly. The fame im-' mortal law is a rule to all nations, because it has one author but the one only God who brought it forth and promulged it.' Such were the reasonings of Cicero when he confulted natural light, and was not carried away by a fondness of shewing his wit in defending the doctrine of the Scepticks.

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To come at last to Seneca the Stoick. He was

⁽g) Cic. de leg. lib. 2. p. 1194. (h) Frag. of the repub.

of Cicero preserved by Lastantius, lib. vi. c. 8.

Nero's

Nero's tutor, and lived in an age when Christianity was not in credit enough to engage the heathens to borrow any philosophical principles from thence. (i) 'Tis of very little confequence, fays he, by what ' name you call the first Nature, and the divine Reafon that prefides over the universe, and fills all the parts of it. He is still the same God. He is called ' Jupiter Stator, not as historians say, because he ' flopped the Roman armies as they were flying, but because he is the constant support of all beings. 'They may call him Fate, because he is the first ' cause on which all others depend. We Stoicks ' call him fometimes Father Bacchus, because he is ' the universal life that animates nature; Hercules. because his power is invincible: Mercury, because ' he is the eternal Reason, Order and Wisdom. ' may give him as many names as you please, pro-' vided you allow but one fole Principle every where ' present.'

Agreeably to Plato's notions, he considers the divine Understanding as comprehending in itself the model of all things, which he styles the immovable and almighty ideas (k), ' Every workman, fays he, ' hath a model by which he forms his work. It fignifies nothing whether this model exists outwardly ' and before his eyes, or be formed within him by ' the strength of his own genius; so God produces within himself that perfect model, which is the ' proportion, the order and the beauty of all beings. (1) The ancients, fays he in another place, did not ' think Jove such a being as we represent him in ' the capitol, and in our other buildings. ' Jove they meant the guardian and governor of the 'Universe, the understanding and the mind, the ' Master and the Architect of this great machine. All ' names belong to him. You are not in the wrong

⁽i) Senec. Edit. Ant. a Lipsio 1632. de Benef. lib.iv. p. 311. (k) Senec. Epist. 65. p. 493. (l) Ibid. Natur. quæst. lib. 2. p. 715.

f if you call him Fate, for he is the cause of causes, and every thing depends on him. Would you call

' him Providence; you fall into no mistake, it is by

his wisdom that this world is governed. Would you call him Nature; you will not offend in doing

fo, it is from him that all beings derive their origin,

it is by him that they live and breathe.'

There is no reading the works of Epictetus, of Arian his disciple, and of Marcus Antoninus without admiration. We find in them rules of morality worthy of Christianity; and yet those disciples of Zeno believed like their master, that there was but one Substance, that the supreme intelligent Being was material, and that his Essence was a pure æther which filled all by local diffusion; that whatever was not extended was nothing; and in short, that infinite extension was the same with the divine Immensity. (m) The Platonists represented to them, that it was a gross imagination to suppose that every thing, which is, exists by local diffusion; that were it so, the divine Essence would not be equally present every where; that there would be more of it in a great space than in a little one; that it is absurd to conceive that which is nothing but power, wisdom and goodness, under the form of length, breadth and thickness; that all other beings exist in God, but that he exists only in himself; that immense space is not the divine Immensity, as time everlasting is not the divine Eternity; that the Immensity of God is the manner of his existing in himself without extension of parts, as his Eternity is the manner of his existing in himself without succession of thoughts; that space is but the manner wherein bodies exist in him, as time is but the manner in which finite beings exist with him; that the one measures the bounds of the parts, and the other the variation of

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⁽m) Plat. Tim. & de leg. lib. x. Arift. de anim. lib. 1. cap. 3. Porphyr. p. 230.

the modes; that we should have no idea of local extension, if there were no bodies, as we should have no idea of successive duration if there were no changes; and lastly, that indefintie unbounded extension is not immense in all senses, as it is not infinite in all respects: But that God is immense in all senses, as he

is in all respects infinite.

It was thus that the Pagan philosophers talked of the divine Immensity before the rise of scholastick The obscurity of our reasonings on this matter proceeds from our want of a clear idea of substances: We neither know nor distinguish them but by their properties; otherwise we should see that the fupreme Unity may exist every where without extension of parts, as he exists for ever without succession of thoughts; that he is all in all places, as he beholds all beings with one glance. The reason of our not having a clear idea of the divine Immenfity, is our not having an adequate idea of infinity; we ascribe to him certain properties, because we see that they are contained in the idea we have of him; but we are obliged at the fame time, in order to avoid abfurdities, to give him other attributes which we do not comprehend. Thus in geometry we admit the infinite divisibility of matter, and the doctrine of asymptotes which follows from it, without having a clear idea of either of them.

But after all, the materialism of the Stoicks does not evince that they were Atheists; a false notion about the Deity being far from proving that they believed none at all. What constitutes an Atheist, is not the maintaining with the Orientals, that matter is an expansion of the divine substance; nor with the Stoicks, that the infinite Essence is a pure æther; nor with the Platonists, that the universe is an eternal production of the Deity; but real Atheism consists in denying that there is a supreme Intelligence, who made the world by his power, and governs it by his wisdom.

For our fuller fatisfaction, with regard to the theology of the heathens, let us fee what the fathers of the church thought of it. They had fufficient opportunities of knowing it thoroughly, by the frequent disputes which they held with them. As this is a matter of a very nice nature, it may be dangerous to indulge any thing to one's own conjectures; let us have recourse to wise antiquity. Arnobius (n) introduces the heathens complaining of the injustice of the Christians. 'Tis a mere calumny, fay those ' heathers, to charge us with fuch a crime, as the ' denying of a supreme God. We call him Jove, ' the supremely great and sovereignly good; we dedicate our most magnificent structures and our capitols to him, to shew that we exalt him above all o-' ther Deities. (o) St. Peter in his preaching at Athens, fays St. Clement of Alexandria (p), infinuates that the Greeks had a knowledge of the Deity. He ' fupposes that those people adore the same God as we do, though not in the same manner. He does ' not forbid us to adore the same God as the Greeks, but he forbids us to adore him after the same way. ' He orders us to change the manner, and not the ' object of our worship,' 'The heathens, fays Lactantius (q), 'who admit feveral Gods, say neverthe-' less that those subordinate Deities, though they ' prefide over all the various parts of the universe, do it in fuch a manner, as that there is still but one ' fole Ruler and fupreme Governor. From whence ' it follows, that all other invisible powers are not ' properly Gods, but ministers or deputies of the one great and almighty God, who appointed them executors of his will and pleasure. Eusebius of Cefarea goes farther. '(r) The heathens own that there is but one only God, who fills, pervades and

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⁽n) Arnob. lib. 1. p. 19. (o) An apocryphal book which then paffed under the name of St. Peter's. (p) Strom. l. 6. p. 685. (q) Lib. 1. p. 16. (r) Prap. Evang. l. 3. cap. 13. p. 105. prefide:

presides over universal nature; but they maintain, that as he is prefent to his work only in an incor-' poreal and invisible manner, they are therefore in the right to worship him in his visible and corporeal effects.' I shall conclude with a famous paffage of St. Austin, who reduces the Polytheism of the heathens to the unity of one fole Principle. (f) Jupiter, fays this father, is, according to the phi-· losophers, the soul of the world, who takes different names according to the different effects which · he produces. In the ethereal spaces he is called · Jupiter, in the air Juno, in the fea Neptune, in the earth Pluto, in hell Proferpina, in the element of fire Vulcan, in the fun Phœbus, in divination Apollo, in war Mars, in the vintage Bacchus, in s the harvest Ceres, in the forests Diana, and in the · sciences Minerva. All that crowd of Gods and · Goddesses are only the same Jupiter, whose diffe-' rent powers and attributes are expressed by diffe-' rent names.' It is therefore evident by the testimony of profane poets, heathen philosophers, and fathers of the church, that the Pagans acknowledged one fole supreme Deity. The Orientals, the Egyptians, the Greeks, the Romans, and all nations agreed univerfally in teaching this truth.

About the fiftieth Olympiad, fix hundred years before the Christian æra, the Greeks having lost the traditional knowledge of the Orientals, began to lay aside the doctrine of the ancients, and to reason about the divine Nature from prejudices, which their senses and imagination suggested. 1. Anaximander lived at that time, and was the first who set himself to destroy the belief of a supreme Intelligence, in order to account for every thing by the action of blind matter, which by necessity assumes all sorts of forms. He was followed by Leucippus, Democritus, Epicurus,

Strato, Lucretius, and all the school of the atomical philosophers. 2. Pythagoras, Anaxagoras, Socrates, Plato, Aristotle, and all the great men of Greece opposed this impious doctrine, and endeavoured to re-establish the ancient Theology of the Orientals. These philosophers of a superior genius observing in nature motion, thought and defign, and the idea of matter including none of these three properties; they inferred from thence, that there was in nature another substance besides matter. Greece being thus divided into two fects, they disputed for a long time, without either party being convinced. 3. At length about the 20th Olympiad, Pyrrho formed a third fect, whose great principle was to doubt of every thing, and determine nothing. All the Atomists, who had laboured in vain to find out a demonstration of their false principles, presently struck in with the Pyrrhonian fect. They ran wildly into an universal doubting, and carried it almost to such an excess of frenzy, that they doubted of the clearest and most palpable truths. They maintained without any allegory, that every thing we fee is only an illusion, and that the whole feries of life is but a perpetual dream, of which those in the night are only so many images. 4. At last Zeno set up a fourth school about the 130th Olympiad. This Philosopher endeavoured to reconcile the disciples of Democritus with those of Plato, by maintaining that the first principle was indeed an infinite Wildom, but that his effence was only a pure æther, or a fubtile light, which diffused itself every where, to give life, motion and reason to all beings.

It is plain then that there were four forts of philosophers among the ancients; the Atheists or Atomists, the Spiritualists or Theists, the Materialists or Stoicks, the Pyrrhonians or Academics. In these last ages the modern Free-thinkers have only revived the ancient errors, disguising them under new terms.

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1. Jordano Bruno, Vannini, and Spinoza have vamped up the monstrous system of Anaximander; and have added only fome artful diffinctions to impose upon weak minds. Spinoza, perceiving clearly that thought could not be an effect of matter, endeavoured to prevent all objections against the Materialists, by maintaining, that (t) extension and thought are properties of the same substance; that the ideas of objects are really nothing different from the objects themselves (u); that extension and matter are the fame (x); that infinite space is the immensity of God, as infinite time is his eternity (y); and confequently that all essences are but different forms of the same fubstance (z). It must nevertheless be granted, that his Atheism does not consist in these errors, fince they have all been maintained by philosophers who had a fincere abhorrence of impiety. Spinoza's Atheifm lyes wholly in this, that he makes the one only Substance, for which he contends, to act without knowledge or defign. 2. Descartes, Malebranche, Poiret, Leibnitz, Sir Isaac Newton, Dr. Bentley, Dr. Clarke, Dr. Cheyne, and feveral philosophers of a genius equally subtile and profound, have endeavoured to refute these errors, and brought arguments to support the ancient theology. Besides the proofs which are drawn from the effects, they have infifted on others drawn from the idea of the first cause. They shew plainly, that the reasons for believing are infinitely stronger than those for doubting; and that it is abfurd to deny what we fee clearly, because we do not see farther. 3. Mr. Hobbes, and some philosophers of more faith, Behmen, and several cabaliftical writers, have revived the errors of the Stoicks, and pretend that extension is the basis of all sub-

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⁽t) Locke of Hum. Under. p. 456. (n) Barclay's Dialogues. (x) Descartes and Malebranche. (y) Dr. Clarke's Letters to Leibnitz, p. 77, 129. (z) The Orientals and Semi-cabalistical writers.

stances; that the foul differs from the body only as being more subtilized; that a spirit is but a rarified body, and a body a condensed spirit; and lastly, that the infinite Being, though indivisible, is extended by local diffusion. 4. To conclude, there are some superficial minds, who not being able to look upon truth with a fleady view, nor to weigh the degrees of evidence, nor to compare the force of proofs with that of objections, perfuade themselves that the mind of man is not formed for the knowledge of truth, run headlong into an univerfal doubting, and fall at length into a fenfeless kind of Pyrrhonism, called Egomism, where every one fancies himself to be the only being that exists. The history of former times is like that of our own: Human understanding takes almost the same forms in different ages, and loses it's way in the same labyrinths; there are periodical diseases of the mind as well as of the body.

PART II.

Of the MYTHOLOGY of the PAGANS.

A EN, left to the light of their reason alone, have always looked upon moral and physical evil as a shocking phænomenon in the work of a Being infinitely wise, good and powerful. To account for it, the philosophers have had recourse to several hypotheses. Reason told them all, that what is supremely good could never produce any thing that was wicked or miserable. From hence they concluded, that souls are not now what they were at first; that they are degraded, for some fault committed by them in a former state; that this life is a state of exile and expiation; and in a word, that

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all beings are to be restored to their proper order. Tradition struck in with reason, and this tradition had spread over all nations certain opinions which they held in common, with regard to the three states of the world, as I shall shew in this second part, which will be a fort of abridgment of the traditional doctrine of the ancients.

I begin with the Mythology of the Greeks and Romans. All the Poets, speaking of the golden age, or reign of Saturn, describe it to us as an happy flate, in which there were neither calamities, nor crimes, nor labour, nor pains, nor diseases, nor death (a). They reprefent, on the contrary, the iron age, as the time when phyfical and moral evil firit appeared; then it was that vices, fufferings, and all manner of evils came forth of Pandora's box, and over-flowed the face of the earth (b). They fpeak to us of the golden age renewed, as of a time when Aftræa was to return upon earth; when justice, peace and innocence were to flourish again with their original lustre; and when every thing was to be restored to it's primitive perfection (c). In a word, they fing on all occasions the exploits of a fon of Jupiter, who was to quit his heavenly abode and live among men. They give him different names, according to his different functions; fometimes he is Apollo fighting against Python and the Titans; fometimes he is Hercules, destroying monsters and giants, and purging the earth of their enormities and crimes; One while he is Mercury, or the meffenger of Jove, flying about every where to exccute his decrees; and another while he is Perseus,

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⁽a) See Hesiod, de sæcul, aureo. Orpheus apud Proclum, Theol. Plat. lib. 5. cap. 10. Lucret, lib. 5. Ovid, Metam, lib. 1. sab. 3. Virg. Georg. lib. 2. lin. 336.

⁽b) Ovid. Met. lib. 1. fab. 4, 5, & 6. Virg. Georg. lib. 1. lin. 126. Juv. Satir. 6.

⁽c) Virg. Ecl. 4. Senec, Trag. Oedip. Act. 2.

delivering Andromeda or human nature, from the monster that rose out of the great deep to devour her. He is always some son of Jupiter, giving battles, and gaining victories. I will not insist upon these poetical descriptions, because they may perhaps be looked upon as mere sictions, and a machinery introduced to embellish a poem, and amuse the mind. Allegorical explications are liable to uncertainty and mistake: So that I shall go on directly to represent the doctrine of the Philosophers, particularly that of Plato, which is the source from whence Plotinus, Proclus, and the Platonists of the

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third century drew their principal notions. To begin with the dialogue of Phædo, or of immortality, and give a short analysis of it: Phædo gives his friend an account of the condition in which he faw Socrates at the time of his death. ' He quitted life, fays he, ' with a ferene joy, and a noble intrepidi. ' ty.' His friends asking him the reason of it, ' I hope, fays Socrates in his answer, to be re-united to the good and perfect Gods, and to be affociated with better men than those I leave upon earth (d). When Cebes objects to him that the foul vanishes after death like a smoke, and is entirely annihilated, Socrates fets himself to refute that opinion, and endeavours to prove that the foul had a real existence (e) in an happy state, before it informed an human This doctrine he ascribes to Orpheus (f). · The disciples of Orpheus, says he, called the body a prison, because the soul is here in a state of · punishment till it has expiated the faults that it committed in heaven. Souls, continued Plato, ' that are too much given to bodily pleasures, and are in a manner befotted, wander upon the earth, and are put into new bodies (g); for all fenfuality

⁽d) P. 48, 51. (e) P. 57. (f) Plat. Cratyl. p. 276. (g) Phad. p. 61, 62, 63.

and passion cause the soul to have a stronger at-

tachment to the body, make her fancy that she is of the same nature, and render her in a manner

corporeal; fo that she contracts an incapacity of

flying away into another life. Being oppreffed

with the weight of her impurity and corruption, fhe finks again into matter, and becomes thereby

disabled to remount towards the regions of purity,

and attain to a re-union with her Principle.

Upon this foundation is built the doctrine of the transmigration of fouls, which Plato represents in the fecond Timæus as an allegory, and at other times as a thing real, where fouls that have made themselves unworthy of the supreme Beatitude, sojourn and fuffer successively in the bodies of different animals, till at last they are purged of their crimes, by the pains they undergo. This hath made fome philosophers believe that the souls of beasts are degraded spirits. A very ancient doctrine, and common to all the Afiaticks, from whom Pythagoras and Plato derived it; but the Poets had much debased it by their fictions. They supposed that there was an univerfal and eternal metempsychofis; that all spirits were subject to it, without ever arriving at any fixed state. The philosophers, on the contrary, believed that none but depraved fouls were destined to such a transmigration, and that it would one day be at an end, when they were purified from their crimes (h).

The Pythagoreans and Platonists not being able to persuade themselves that the brutes were absolutely insensible of pleasure and pain, for that matter was capable of sensation and consciousness, or that the Divine Justice could instict sufferings on intelligences that had never offended, thought the doctrine of transmigration less absurd than that of

mere machines, material fouls, or pure intelligences,

formed only to animate the bodies of beafts.

The first of these opinions is altogether contrary to experience; and though we may by general and ingenious hypotheses throw a mist before our eyes, yet whenever we examine nicely into all appearances of fensation discernible in beasts we can never feriously doubt of it. I do not say the appearances of reflection, but of fensation; I am not unaware that in our own bodies we have frequent motions of which we are not conscious, and which nevertheless feem to be the effect of the most exact and geometrical reasoning. I speak therefore of the marks of pleasure and pain which we observe in the brutes; and I think that we can have no pretence to reject fuch evidence, unless it be that we don't feel what happens to them; but then, for the fame reason, we might believe, that all other men are The fecond opinion, which is that of material fouls, held by the Peripateticks, tends to destroy all the proofs of the immateriality of our spirits. If matter be capable of sensation, it may likewise be capable of reflecting upon it's own senfations, and the Materialists will gain their point. The third opinion deftroys all our foundest notions of the Deity, by supposing that God can create beings which shall be immediately unhappy, without any previous demerit on their part, degrade pure intelligences without any reason, and when they for a while have acted in mortal bodies a part much below the dignity of their nature, reduce them again to nothing.

I will venture to fay, that the doctrine of transmigration is less repugnant not only to reason and experience, but likewise to religion, than either of the other three. We see in the (i) facred Oracles that

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impure spirits may desire sometimes to enter into the bodies of the vilest animals. After all, a true philosopher will be prudently sceptical, with regard to all uncertain conjectures. The only use which I would make of what has been above advanced, is to shew the incredulous that they say nothing to the purpose against us, when they maintain that our souls die like those of the brutes; and farther, that the sictions of the ancients, how absurd soever they at first appear, are often more defensible than the systems of the moderns, which are so much admired for a depth of penetration.

To return to Plato. 'Pure fouls, adds he in his Phædo, 'that have exerted themselves here below · to get the better of all corruption, and free them-· felves from the impurities of their terrestrial pri-· fon, retire after death into an invisible place, un-' known to us, where the pure unites with the ' pure, the good cleaves to it's like, and our in-" mortal effence is united to the divine.' He calls this place the first earth, where fouls made their abode before their degradation. 'The earth, fays he, ' is immense; we know and we inhabit only a ' fmall corner of it (k). That ethereal earth, the an-' cient abode of fouls, is placed in the pure regions of heaven, where the stars are feated. We that ' live in this low abyfs are apt enough to fancy that ' we are in an high place, and we call the air the ' heavens; just like a man that from the bottom of ' the fea should view the fun and stars through the ' water, and fancy the ocean to be the firmament ' itself. But if we had wings to mount on high, we should see that THERE is the true heaven, the ' true light, and the true earth. As in the sea every thing is altered, and disfigured by the falts that

abound in it; so in our present earth every thing

is deformed, corrupted, and in a ruinous condition, if compared with the primitive earth.' Plato gives afterwards a pompous description of that ethereal earth, of which ours is only a broken crust. He fays (1), ' that every thing there was beautiful, · harmonious and transparent; fruits of an exqui-· fite tafte grew there naturally; and it was watered with rivers of nectar. They there breathed the · light, as we here breathe the air, and they drank waters which were purer than air itself.' This notion of Plato agrees in a great measure with that of Descartes, about the nature of the planets; this modern philosopher was of opinion that they were at first suns, which contracted afterwards a thick and

opaque crust.

This fame doctrine of Plato is likewife clearly explained in his Timæus (m). There he tells us how Solon in his travels discourfed with an Egyptian priest about the antiquity of the world, it's origin, and the revolutions which had happened in it according to the Mythology of the Greeks. Upon which the Egyptian priest fays to him, 'O Solon, ' you Greeks are always children, and you never come to an age of maturity; your understanding ' is young, and has no true knowledge of antiquity. · There have been upon earth feveral deluges and conflagrations, caused by changes in the motion of the heavenly bodies. Your history of Phaeton, · whatever air it has of a fable, is nevertheless not We Egyptians have ' without a real foundation. · preferved the memory of these facts in our monu-· ments and temples; whereas it is but a very little ' while that the Greeks have had any knowledge of letters, of the muses, and of the sciences.' This discourse puts Timæus upon explaining to Socrates the origin of things, and the primitive state

· Whatever has been produced, of the world (n). fays he, has been produced by some cause. 'Tis one easy matter to know the nature of this Maker, and Father of the universe; and though you · should discover it, it would be impossible for you to make the vulgar comprehend it. This Architest of the world, continues he, had a model by which he produced every thing, and this model is himself. As he is good, and what is good has onot the least tincture of envy, he made all things as far as was possible like Himself. He made the · world perfect in the whole of it's constitution, per-· fect too in all the various parts that compose it, · which were subject neither to diseases, nor to de-· cay of age. The Father of all things, beholding · this beautiful image of Himfelf, took a compla-· cency in his work, and this complacency raifed in · him a defire of improving it to a nearer likeness to · it's model.'

In the dialogue which bears the title of Politicus Plato, mentioning this primitive state of the world. calls it the reign of Saturn, and describes it in this manner (o). 'God was then the Prince and common · Father of all; he governed the world by himfelf, as he governs it now by inferior Deities: Rage · and cruelty did not then prevail upon earth; war and fedition were not fo much as known. himself took care of the sustenance of mankind, and was their Guardian and Shepherd: There were no magistrates no civil polity as there are onow. In those happy days men sprung out of the · bosom of the earth, which produced them of it-· felf, like flowers and trees. The fertile fields vielded fruits and corn without the labour of til-· lage. Mankind stood in no need of raiment to cover their bodies, being troubled with no incle-

(n) P. 1047.

(o) Pag. 537, 538. P 6 me

mency of the feafons; and they took their reft upon beds of turf of a perpetual verdure. Under the reign of Jupiter, Saturn, the master of the universe, having quitted as it were the reins of his empire, hid himself in an inaccessible retreat. The inferior Gods who governed under him retired likewife; the very foundations of the world were shaken by motions contrary to it's principle and it's end, and it lost it's beauty and it's lustre. 'Then it was that good and evil were blended together. But in the end, left the world should be plunged in an eternal abysis of confusion, God, the Author of the primitive order, will appear again and resume the reins of empire. Then he will · change, amend, embellish and restore the whole frame of nature, and put an end to decay of age, · to diseases and death.'

In the dialogue under the title of Phædrus, Plato more diffinctly unfolds the fecret causes of moral evil, which brought in physical evil. '(p) There are · in every one of us, fays he, two principal springs of action, the defire of pleafure, and the love of virtue, which are the wings of the foul. When these wings are parted, when the love of pleasure and the love of virtue carry us contrary ways, ' then fouls fall down into mortal bodies.' Let us fee here his notion of the pleasures which spirits taste in heaven, and of the manner how fouls fell from the happy flate which they enjoyed there. '(q) The great Jupiter, fays he, animating his winged cha-· riot, marches first, followed by all the inferior · Gods and Genii; thus they traverfe the heavens, 4 admiring the infinite wonders thereof. But when they go to the great banquet, they raise them-. felves to the top of heaven, and mount above the · spheres. None of our poets ever yet fung, or can

(p) Pog. 1216.

(q) Pag. 1222.

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fing that super-celestial place (r). It is there that fouls contemplate with the eyes of the understanding, the truly existing Essence, which has neither colour, nor figure, nor is the object of any fense, but is purely intelligible. There they fee virtue, truth and justice not as they are here below, but as they exist in him who is Being itself. they fatiate themselves with that fight till they are no longer able to bear the glory of it, and then they return back to heaven, where they feed again on nectar and ambrofia. Such is the life of the Gods. Now continues Plato (f), every foul which follows God faithfully into that fuper-celestial place, preserves itself pure and without blemish; but if it takes up with nectar and ambrofia, and does not attend on Jupiter's chariot to go and ' contemplate truth, it grows heavy and fluggish, it breaks it's wings, it falls upon the earth, and enters into a human body more or less vile, accordding as it has been more or less elevated. Souls · less degraded than others dwell in the bodies of philosophers. The most despicable of all animate the bodies of tyrants and evil Princes. Their condition alters after death, and becomes more or · less happy according as they have loved virtue or vice in their life time. After ten thousand years ' fouls will be re-united to their origin. During ' that space of time their wings grow again and are " renewed (t)."

Such was the doctrine which Plato opposed to the profane sect of Democritus and Epicurus, who denied an eternal Providence on account of the physical and moral evil which they saw in the world. This Philosopher gives us a fine description of the

⁽r) Υπερυράνιος τόπος.
(t) This do Etrine of Plato's, concerning the fall and restoration of fouls, is explained by Macrobius in his commentary on Scipio's dream, chap. ii, 12, 13.

universe: He considers it as an immensity filled with free spirits, which inhabit and inform innumerable worlds. These spirits are qualified to enjoy a double felicity; the one confifting in the contemplation of the divine Effence, the other in admiring his works. When fouls no longer make their felicity confift in the knowledge of truth, and when lower pleasures turn them off from the love of the supreme Essence, they are thrown down into some planet, there to undergo expiatory punishments till they are cured by their fufferings. These planets are confequently, according to Plato's notion, like hospitals or (u) places instituted for the cure of distempered intelligences. Such is the inviolable law effablished (x) for the preservation of order in the celestial fpheres. This double employment of the heavenly spirits is one of the sublimest notions of Plato, and shews the wonderful depth of his genius. It was the fystem adopted by the heathen philosophers, whenever they attempted to explain to us the origin of evil; and thus they reason. If souls could without intermission contemplate the divine Essence by a direct view, they would be impeccable, the fight of the supreme Good necessarily engaging all the love of the will. To explain therefore the fall of spirits, they are forced to suppose an interval, when the foul withdraws from the divine Presence, and quits the super-celestial abode, in order to admire the beauties of nature, and entertain herself with ambrofia, as a food less delicate, and more suitable to a finite being. It is in these intervals that she becomes false to her duty.

Pythagoras had learned the fame doctrine among the Egyptians. We have still a very valuable monument of it left in the commentary of Hierocles upon the golden verses ascribed to that Philoso-

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⁽B) Noronomsion

⁽x) Oromos Aspassias.

pher (y). As our alienation from God, fays this author, and the loss of the wings which used to · raife us up to heavenly things, have thrown us down into this region of death, which is over-run with all manner of evils; fo the stripping our · felves of earthly affections, and the revival of · virtues in us make our wings grow again, and raise us up to the mansions of life, where true good is to be found without any mixture of evil. The effence of man being in the middle between · beings that contemplate God without ceasing, and · fuch as are not able to contemplate him at all, he · has it in his power to raise himself up towards the one, or fink down towards the other (z).' 'The · wicked man, fays Hierocles in another place, does onot care that the foul should be immortal, for fear · he should live after death only to suffer punishment. But the judges of the shades below, as they · form their judgment upon the rules of truth, do not decree, that the foul should exist no longer, · but that it should be no longer vicious. · bufiness is to correct and cure it, by prescribing punishments for the health of nature, just as phy-· ficians heal the most inveterate ulcers by incisions. · These judges punish the crime in order to extir-· pate vice. They do not annihilate the effence of the foul, but bring it back to it's true and geo nuine existence, purifying it from all the passions that corrupt it. And therefore when we have fin-' ned, we should be glad to embrace the punishment as the only remedy for vice.'

It is therefore evidently the doctrine of the most famous Greek philosophers, 1. That souls had a pre-existence in heaven. 2. That the Jupiter who marched at the head of souls before the loss of their

(2) Ibid. Carm. 120.

⁽y) Hierocl. Comm. in aured Carm. p. 187. Edit. Cant. 1709.

wings, is distinct from the supreme Essence, and is very like the Mythras of the Persians, and the Orus of the Egyptians. 3. That souls lost their wings, and were thrust down into mortal bodies, because that instead of following Jupiter's chariot, they gave themselves too much up to the enjoyment of lower pleasures. 4. That at the end of a certain period of time, the wings of the soul shall grow again, and Saturn shall resume the reins of his empire in order to

restore the universe to it's original splendor.

Let us now examine the Egyptian Mythology. the fource from whence that of the Greeks was derived. I shall not offer to maintain the mystical explications that Kircher gives of the famous table of Isis, and of the obelisks that are to be seen at Rome: I confine myself to Plutarch, who has preserved us an admirable monument of that Mythology. To represent it in it's real beauties, it will be proper to give a fhort and clear analysis of his treatise of Isis and Osiris, which is a letter written to Clea, priestess of Isis. '(a) The Egyptian Mythology, says Plutarch, has two fenses, the one facred and sublime, the other fenfible and palpable. 'Tis for this rea-· fon that the Egyptians put Sphinxes before the door of their temples; defigning thereby to figinify to us that their Theology contains the fecrets of wisdom under enigmatical words. This is also the fense of the inscription upon a statue of Pallas or Isis, at Sais, I AM ALL THAT IS, HAS BEEN, AND SHALL BE, AND NO MORTAL HAS EVER ' YET REMOVED THE VAIL THAT COVERS ME.' · (b) He afterwards relates the Egyptian fable of Isis and Ofiris. They were both born of Rhea and the · Sun; whilft they were still in their mother's womb, they jointly ingendred the God Orus the

(a) Pag. 354. (b) Pag. 365.

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· living image of their fubstance. Typhon was not born, but burst violently through the ribs of Rhea. ' He afterwards revolted against Ofiris, filled the universe with his rage and violence, tore the body of his brother in pieces, mangled his limbs, ' and fcattered them about. Ever fince that time ' Isis goes wandering about the earth to gather up the feattered limbs of her brother and husband. eternal and immortal foul of Ofiris led his fon Orus to the shades below, where he gave him in-' flructions how to fight, and vanquish Typhon. Orus returned upon earth, fought and defeated ' Typhon, but did not kill him; he only bound · him, and took away his power of doing mischief. The wicked one made his escape afterwards, and was going to throw all again into diforder: But Orus fought him in two bloody battles, and defroyed him entirely.' Plutarch goes on thus; (c) Whoever applieth these allegories to the divine · Nature, ever bleffed and immortal, deserves to be treated with contempt. We must not however believe that they are mere fables without any meaning, like those of the poets. They represent to us things that really happened. It would be · likewife a dangerous error, and manifest impiety ' to interpret what is faid of the Gods, as Evemerus the Meffenian did, and apply it to the ancient ' kings and great generals. This would in the end ' ferve to deftroy religion, and estrange men from ' the Deity (d).' 'There are others, adds he, much 'juster in their notions, who have wrote, that whatever is related of Typhon, Ofiris, Isis and Orus must be understood of genii and demons. (e) This was the opinion of Pythagoras, Plato, Xenocrates and Chrysippus, who followed the ancient Theologists in this notion. All those great

⁽c) Pag. 358. (d) Ibid. (c) Pag. 360. men

men maintained that these genii were very powerful, and far superior to mortals; that they did not however partake of the Deity in a pure and · fimple manner, but were composed of a spiritual · and a corporeal nature, and were confequently ca-· pable of pleasures and pains, passions and changes; · for there are virtues and vices among the genii as · well as among men. Hence come the fables of the Greeks concerning the Titans and Giants. · the engagements of Python against Apollo, and · the furies and extravagancies of Bacchus, with feveral other fictions like those of Osiris and Ty-• phon. Hence it is likewise that Homer speaks of good and evil demons. Plato calls the first tute-· lary Deities, because they are mediators between the Deity and men, carry up the prayers of mortals to heaven, and bring us from thence the knowledge and revelation of fecret and future things (f).' Empedocles, continues he, fays, that the evil demons are punished for the faults they have committed. First the sun precipitates them into the air; the air casts them into the · deep fea; the fea vomits them up upon the land, and from the earth they are raised at last to hea-Thus are they transported from one place to another, till being in the end punished and purified, they return to the place adapted to their ' nature.' Plutarch, after having thus given a theological explanation of the Egyptian allegories, gives likewise the physical explications of them; but he rejects them all, and returns to his first doctrine. (g) Ofiris is neither the fun, nor the water, nor the earth, nor the heaven; but whatever there is in ' nature well disposed, well regulated, good and perfect, all that is the image of Ofiris. Typhon is neither aridity, nor the fire, nor the fea; but

(f) Pag. 361.

(g) Pag. 376. what-

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whatever is hurtful, inconstant and irregular.' We must observe that in this Egyptian allegory, Osiris does not signify, as in other places, the first principle of Deity, the Agathos of Plato, but the son of Ammon, the Apollo of the Greeks, Jupiter the Conductor, a God inferior to the supreme Deity. It was an ancient opinion among the Pagans and Hebrews, that the Divinity had united himself to the first and most perfect production of his power.

Plutarch goes farther in another treatife, and explains to us the origin of evil: His reasoning on this occasion is equally folid and subtile, and is as follows (h): ' The maker of the world, being per-· fectly good, formed all things at first, as far as was possible, like himself. The world at it's birth received from him who made it all forts of · good things: Whatever it has at present of un-· happy and wicked, is an indisposition foreign to it's nature. God cannot be the cause of evil, be-· cause he is sovereignly good: matter cannot be the · cause of evil, because it has no active force: But · evil comes from a third principle, neither so per-· fect as God, nor so imperfect as matter. · third being is intelligent nature, which hath within itself a source, a principle, and a cause of motion.'

I have already shewn that the schools of Pythagoras and Plato afferted liberty of will. The former expresses it by that faculty of the soul, whereby it can either raise or debase itself; the other, by the wings of the soul, that is, the love of virtue and the love of pleasure, which may move different ways. Plutarch sollows the same principles, and makes liberty consist in the activity of the soul, by which it is the source of it's own determinations.

This opinion therefore ought not to be looked upon as modern; it is at once both natural and phi-

⁽q) Plut. de Anim. form. p. 1015.

losophical. The foul can always separate and reunite, recal and compare her ideas, and on this activity depends her liberty. We can always think upon other goods than those we are actually thinking of. It must be owned that the passions, by ftrong fensations they excite in us, sometimes take up all the capacity of the foul, and hinder it from reflecting; they darken it's differning faculty, and hurry it on to an affent; they transform objects, and place them in a wrong light: But strong as they are, they are never invincible; it is difficult indeed, but not impossible, to furmount them; it is always in our power gradually to diminish their force, and prevent their excess. This is the warfare of man on earth, and this is the triumph of virtue. The heathens feeling this tyranny of the passions, were convinced by the light of nature alone of the necessity of a celestial power to subdue them: They always represent virtue to us as a divine energy descending from heaven: They are continually bringing into their poems guardian Deities, who inspire, enlighten and strengthen us; to shew that heroick virtues can only proceed from the Gods. These were the principles upon which the wife ancients went, in their arguments against those notions of fatality, which are alike destructive of religion, morality and society.

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To return to the Egyptians. Their doctrine, according to Plutarch, supposes, 1. That the world was created without any physical or moral evil, by a Being infinitely good. 2. That several genii abusing their liberty, fell into crimes, and thereby into misery. 3. That these genii must suffer expiatory punishments till they are purified and restored to their first state. 4. That the God Orus, the son of Issand Osiris, and who sights with the evil principle, is a subordinate Deity, like Jupiter the Conductor the

fon of Saturn.

Let us consult next the Mythology of the Orientals:

tals: The nearer we approach the first origin of nations, the more pure shall we find their theology. (i) Zoroaster, says Plutarch, taught that there are ' two Gods contrary to each other in their operations; the one the author of all the good, the other of all the evil in nature. The good Principle he ' calls Oromazes, the other the demon Arimanius (k). ' He fays that the one refembles light and truth, the other darkness and ignorance. There is likewise a ' middle God between these two, named Mythras (1). ' whom the Persians call the intercessor or mediator. ' The Magi add, that Oromazes is born of the purest ' light, and Arimanius of darkness; that they conf tinually make war upon one another, and that Oro-' mazes made fix genii, goodness, truth, justice, wifdom, plenty and joy; and Arimanius made fix others to oppose them, malice, falshood, injustice, ' folly, want and fadness. Oromazes having with-' drawn himself to as great a distance from the sphere of Arimanius, as the sun is from the earth, beau-' tified the heavens with stars and constellations. He f created afterwards four and twenty other genii, and put them into an egg (by which the ancients mean the earth;) but Arimanius and his genii brake through this shining egg, and immediately evil was blended and confounded with good. But there will come a time appointed by fate, when · Arimanius will be entirely destroyed and extirpat-'ed; the earth will change it's form, and become ' plain and even; and happy men will have only one and the fame life, language and government. Theopompus writes also, 'that according to the ' doctrine of the Magi, these Gods must make war ' for nine thousand years, the one destroying the ' other's work, till at last (m) hell shall be no more;

⁽i) De Isid. & Osirid. pag. 390. (k) Ibid. (l) Δίο κα ὶ Μίθρην Πέρσαι τὸν Μεσίτην ὀγομαζευσιν. (m) "Aδης.

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· Then men shall be happy, and their bodies become

transparent. The God who made all things keeps

· himself concealed till that time; an interval not

· too long for a God, but rather like a moment of

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We have loft the ancient books of the first Perfians; fo that in order to judge of their Mythology, we must have recourse to the oriental philosophers of our own time, and fee if there be still left among the disciples of Zoroaster, any traces of the ancient doctrine of their master. The famous Dr. Hyde, a divine of the Church of England, who had travelled into the East, and perfectly understood the language of the country, has translated the following passages out of Sharisthani, an Arabian philosopher of the fifteenth century (n). 'The first Magi did not look upon the two Principles as co-eternal, but believed that light was eternal, and that darkness was pro-· duced in time; and the origin of this evil principle they account for in this manner: Light can produce nothing but light, and can never be the orie gin of evil; how then was evil produced? Light, · fay they, produced feveral beings, all of them · spiritual, luminous and powerful; but their chief, whose name was Ahriman or Arimanius, had au evil thought contrary to the light: He doubted, and by that doubting he became dark. From hence proceeded all evils; diffention, malice, and every thing else of a contrary nature to the light. These two principles made war upon one another, till at · last peace was concluded, upon condition that the · lower world should be in subjection to Arimanius for feven thousand years; after this space of time he is to furrender back the world to the light.' Here we see the four notions that I speak of in the foregoing work: 1. A state before good and evil

⁽n) Hyde Rel, ant. Perf. cap. 9. p. 163. & cap. 22. p. 294. Were

were blended and confounded together. 2. A flate after they were so blended and confounded. 3. A flate when evil shall be entirely destroyed. 4. A middle

God between the good and the evil Principle.

As the doctrine of the Persian Magi is a sequel of the doctrine of the Indian Brachmans, we must confult the one to put the other in a clear light. have but few traces left of the ancient theology of the Gymnofophists, yet those, which Strabo has preferved, suppose the two states of the world, that of nature in it's purity, and that of nature corrupted. When this historian has described the life and manners of the Brachmans, he adds, '(o) Those philoso-· phers look upon the state of men in this life to be ! like that of children in their mother's womb; death. ' according to their notion, being a birth to a true and a happy life. They believe, that whatever happens to mortals here does not deferve the name either of good or evil. They have many notions ' in common with the Greeks; and like them be-' lieve that the world had a beginning, and will ' have an end; and that God who made it, and go-' verns it, is every where prefent to his work.' The fame author goes on in this manner; 'Onefecritus being fent by Alexander the Great to inform himfelf of the life, manners and doctrine of those phi-' losophers, found a Brachman named Calanus, who taught him the following principles. Formerly, ' plenty reigned over all nature; milk, wine, honey ' and oil flowed from fountains; but men having ' made an ill use of this felicity, Jupiter deprived ' them of it, and condemned them to labour for the fustenance of their lives.

In order to form a better judgment of the doctrine of the ancient Gymnosophists, I have consulted what has been translated of the Vedam, which is the sa-

cred book of the modern Bramins: Tho' it's antiquity be not perhaps fo great as it is affirmed to be, yet there is no denying but it contains the ancient traditions of those people, and of their philosophers. 'Tis plain by this book, '(p) That the Bramins acknowledge one fole and fupreme God, whom they call Vistnou; that his first and most ancient production was a fecondary God, named Brama, whom ' the supreme God formed out of a flower that float. · ed upon the furface of the great deep before the · formation of the world; and that Viftnou afterwards, on account of Brama's virtue, gratitude and fidelity, gave him power to form the universe.' They believe moreover, '(q) That fouls are eternal emanations from the divine Essence, or at least that they were produced long before the formation of the world; that they were originally in a state of ' purity, but having finned, were thrown down into the bodies of men, or of beafts according to their respective demerits; so that the body, where 4 the foul refides, is a fort of dungeon or prifon. Laftly, they hold, that 'after a certain number of transmigrations, all souls shall be re-united to their origin, re-admitted into the company of the Gods. and deified (r).

I should hardly have thought these traditions authentick, or have brought myself to trust to the translators of the Vedam, if this doctrine had not been perfectly agreeable to that of Pythagoras, which I gave an account of a little before: This Philosopher taught the Greeks nothing but what he had learned

from the Gymnosophists.

The discovery of these uniform and agreeing sentiments in Greece, Egypt, Persia, and the Indies, made me desirous to advance farther into the East,

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⁽p) See Abrab. Roger, of the religion of the Bram. Book II. Part 1. chap. 1. & Kircher Sina Illust. (q) Ibid. Roger, Part 2. chap. 7. (r) Abr. Kircher, Sina Illust.

intelligences; as Psyche in Apuleius does not reprefent the foul of the world, but fouls unfaithful to love: These kinds of metonymy are frequent in the allegorical and mythological writers.

We fee then that the doctrines of the primitive perfection of nature, it's fall and it's restoration by a divine Hero, are equally manifest in the Mythologies of the Greeks, Egyptians, Perfians, Indians and Chinese.

Let us now look into the Hebrew Mythology. By this I mean Rabbinism, or the philosophy of the Jewish doctors, and particularly of the Essenes. These philosophers afferted, according to the testimony of Josephus (d), 'that the literal sense of the · facred text was only an image of hidden truths. ' They changed, fays Philo (e), the words and pre-' cepts of wisdom into allegories, after the custom · of their ancestors, who had left them several books for their instruction in this science.' 'Twas the universal taste of the Orientals to make use of corporeal images to represent the properties and operations of

spirits.

This fymbolical style seems in a great measure authorized by the facred writers. The Prophet Daniel represents God to us under the image of the ANTIENT of DAYs. The Hebrew Mythologists and Cabalists, who were a succession of the school of the Essenes. took occasion from thence to express the divine attributes by the members of the body of the ANCIENT OF DAYS. We fee this allegory carried to an extravagance in the books of the Rabbins. They speak there of the dew that distilled from the brain of the ANTIENT OF DAYS, from his skull, his hair, his forehead, his eyes, and especially from his wonderful beard. These comparisons are undoubtedly ab-

⁽d) Joseph. de Bello Jud. tib. 2. cap. 12.

furd, and unbecoming the Majesty of God: But the cabalistical philosophers pretend to authorize them

by some metaphysical notions.

The creation, according to them, is a picture of the divine perfections: All created beings are confequently images more or less perfect of the supreme Being, in proportion as they have more or less conformity with their original. Hence it follows that all creatures are in some respect like one another, and that man or the microcosm has a resemblance of the great world or macrocosm; the material world, or the intelligible world: and the intelligible world, of the Archetype, which is God. Such are the principles upon which the allegorical expreftions of the Cabalists are founded. If we strip their Mythology of this mysterious language, we shall find in it fublime notions very like those we have before admired in the heathen philosophers. I shall mention four, which are clearly enough expressed in the works of the Rabbin Irira, Moschech and Jitzack, which Rittangelius has translated in his Cabala denudata.

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1. All fpiritual fubstances, angels, human fouls, and even the foul of the Messiah (a), were created from the beginning of the world: And confe-' quently our first parent, of whom Moses speaks, · represents not an individual person, but all mankind governed by one fole Head. In that primitive · state every thing was glorious and perfect; there was nothing in the universe that suffered, because there was no fuch thing as crime. Nature was a • real and a spotless image of the divine perfections.' This answers to the reign of Ammon, Oromazes and Saturn. 2. (b) The foul of the Meffiah, by his perfeverance in the divine love, came (a) Vision. Ezekiel, Mercav. Exp. apud Rittang. pog. 225.

Tom, III. (b) Pag. 226. o to

and to carry my refearches as far as China. I applied myself accordingly to such as understood the language of that country, had spent several years in it, and were well versed in the original books of that nation. And in this point particularly I have made great use of the informations I have received from a gentleman of a fuperior genius, who does not care to be mentioned till he has published a large work upon these matters, which will be of service to religion, and do honour to human understanding. the mean time he has allowed me to publish the following paffages, which he translated himself out of some ancient Chinese books that have been brought into Europe; and which may be feen both at Paris and at Rome; so that all who understand the language may judge of the faithfulness of the translation. The ancient commentaries on the book Yking, i. e. the book of Changes, continually speak of a double heaven, a primitive and a posterior. The first heaven is there described in the following manner: ' All things were then in a happy state, every ' thing was beautiful, every thing was good, all beings were perfect in their kind. In this happy age heaven and earth employed their virtues jointly to There was no jarring in the embellish nature. elements, no inclemency in the air, all things grew without labour; an universal fertility reigned every where. The active and passive virtues con-' spired together, without any effort or opposition, to produce and perfect the universe.' books which the Chinese call King or Sacred, we read the following passage; 'Whilst the first state of ' heaven lasted, a pure pleasure and a perfect tran-' quillity reigned over all nature. There were nei-' ther labour, nor pains, nor forrow, nor crimes. ' Nothing made opposition to the will of man.' The philosophers who stuck to these ancient traditions. and particularly Tchouangle, say, 'That in the state

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of the first heaven man was united inwardly to the supreme Reason, and that outwardly he practised all the works of justice. The heart rejoiced in truth, and there was no mixture of falshood; then the four seasons of the year succeeded each other regularly without confusion: There were no impetuous winds, nor excessive rains; the sun and the moon, without ever being clouded, surnished a light purer and brighter than at present. The five planets kept on their course without any inequality. There was nothing which did harm to man, or which suffered any hurt from him. An universal amity and harmony reigned over all nature.

On the other hand the Philosopher Hoainantse speaking of the latter heaven, says, 'The pillars of heaven were broken; the earth was shaken to it's very foundations; the heavens funk lower towards the North; the fun, the moon and the stars changed their motions; the earth fell to pieces; the waters enclosed within it's bosom burst forth with vio-· lence, and overflowed it. Man rebelling against heaven, the fystem of the universe was quite difordered; the sun was eclipsed, the planets altered their course, and the universal harmony was dis-' turbed.' The Philosophers Wentse and Lietse, who lived long before Hoainantse, express themselves almost in the same terms. 'The universal fertility of nature, fay these ancient authors, degenerated into an ugly barrenness, the plants faded, the trees withered away, disconsolate nature refused to distribute her usual bounty. All creatures declared war against one another; miseries and crimes overflowed the face of the earth.' All these evils arose, says the book Liki, from man's despising the fupreme Monarch of the universe: He would e needs dispute about truth and falshood, and these disputes banished the eternal Reason. He then · fixed

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· fixed his looks on terrestrial objects, and loved

them to excess; hence arose the passions; he became gradually transformed into the objects he

loved, and the celestial reason entirely abandoned

him. Such was the original fource of all crimes,

which drew after them all manner of miseries sent

by heaven for the punishment thereof."

The fame books speak of a time when every thing is to be restored to it's first splendor, by the coming of a hero called Kiun-Tfe, which fignifies Shepherd and Prince, to whom they give likewife the names of, the most Holy, the universal Teacher, and the fupreme Truth. He answers exactly to the Mythras of the Persians, the Orus, or second Osiris of the Egyptians, the Apollo or Mercury of the Greeks.

and the Brama of the Indians.

The Chinese books speak likewise of the sufferings and conflicts of Kiun-Tie, just as the Persians do of the combats of Mythras, the Egyptians of the murder of Osiris, the Tyrians of the death of Adonis, and the Greeks of the labours and painful exploits of a fon of Jupiter who came down upon earth to exterminate monsters. It looks as if the source of all these allegories was an ancient tradition common to all nations, that the middle Gcd was not to expiate and put an end to crimes but by his own great sufferings. In speaking of the death of Adonis in the foregoing work, I have made advantage of this tradition to pave the way for what Daniel tays afterwards to Cyrus concerning the fuffering Messiah. shall here give the reader an account of what I find in the religion of the Tyrians, and in the doctrine of the ancients, to authorize the new allegory which is added in the prefent edition. 1. The Tyrians acknowledged one supreme God, named Bel, who is the same with the Jehovah of the Hebrews (1). 2. They

⁽f) Seldenus de Diis Syris, Synt. 2. cap. 8. de Belo. held

held likewise a subordinate God, whom they called Thammuz, Adon, Adonis, which fignifies the Lord (1). Adonis, Osiris, Apollo and Hercules, are the fame (t). 4. The death of Adonis, killed by a boar, is the same with the murder of Osiris slain by Typhon, or the evil principle (u). 5. Solemn days were inflituted by the Phænicians to bewail the death of Adonis, and to fing praifes to him as rifen from the dead (x). 6. Some ancient and venerable writers among the Christians believed, that the fable of Adonis was a corruption of an old tradition concerning the fuffering Messiah, and apply all the Tyrian ceremonies to our mysteries (y). 7. Adonis loved Venus, espoused her, and she became the mother of the Gods (z). 8. Urania, Aftarte, Venus and Proferpine are the same Goddess (a). o. Some think that Astarte is the morning star, Lucifer, or a fallen star (b). 10. According to the doctrine of the ancients, as well Pagan as Hebrew spirits fell not at once, but by degrees, that is to fay, from the fixed stars into the region of the planets, from the planets to the earth, and from the earth to the infernal regions (c): For which reason I have represented these three different falls of spirits by the three names of Astarte, Venus and Proferpine. These are the foundations on which I have built the allegory of Adonis and Urania, which Amenophis rehearfes to Cyrus in the feventh book. The only liberty I have taken is to make Urania represent, not the divine Wisdom, but fallen

(f) Hefych. on the word "Adwis. (t) See above, p. 290.
(u) Seld. cap. ii. de Thammuz. (x) St. Jer. Comm. 3.
upon Ezek. St. Cyril. book ii. Comm. upon Ifai. Procop. upon the 18th ch. of Ifai. Lucian. de Deâ Syr. p. 1058. Macrob. Saturn.
1. cap. 21. (y) Jul. Firmic. de Myst. p. 151.

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⁽γ) Jul. Firmic. de Myft. p. 151.

(2) Seld. de Diis Syris, Synt. 2. c. 2. de Aftarte & cap. 4. de Ven. Syriac.

(a) Ibid.
(b) Ibid. 224. Ed. Lugd. Bat.

Suidas αξεροπετης αςτη.
(c) Plutarch. de Ifid. & Ofirid.

Rittang. Cab. denud. de revol. anim. part 1. cap. i.

to a strict union with the pure Godhead (c), and was defervedly advanced to be the King, the Head, and the Guide of all spirits.' This notion has some resemblance of those which the Persians had of Mythras, the Egyptians of Osiris and Orus, and the Greeks of Jupiter the Guide, who led fouls into the super-celestial abode. 3. (d) 'The virtue, perfection and beatitude of spirits or Zephirots (e), confifted in continually receiving and rendring back the rays which flowed from the infinite centre, that fo there might be an eternal circulation of light and happiness in all spirits. Two sorts of · Zephirots failed in the observance of this eternal · law. The Cherubim, who were of a superior order, did not render back this light, but kept it ' within themselves, swelled, and became like vef-· fels that are too full; at last they burst in pieces, and their fphere was changed into a gloomy chaos. The Ischim, who were of an inferior order, shut their eyes against this light, turning themselves ' towards fensible objects (f); they forgat the supreme beatitude of their nature. and took up with the enjoyment of created pleasures. They fell thereby into mortal bodies. 4. (g) Souls pass through ' feveral revolutions before they return to their ' primitive state; but after the coming of the . Messiah, all spirits will be restored to order, and to the happiness which they enjoyed before the ' fin of our first parent.' I shall now leave the reader to judge whether these four notions have not a great resemblance of those which we have found

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⁽c) The Hellenistic Hebrews eall this union of the Messiah with the Divinity, Hyper-axilutical, which signifies super-substantial.

⁽d) Ibid. de revol. anim. part. 1. cap. 1. pag. 224.
(e) A general word which fignifies spirits of all kinds.

⁽f) Phil. Cabal, differt. 8. cap. 13. pag. 173. Tom. III. Rittang.

⁽g) De revol. anim. pag. 307.

in China, Persia, Egypt and Greece, and whether I had not sufficient authority to give the four mythological pictures which are in the foregoing work.

In all these systems we see that the ancient philosophers, in order to resute the objections of the impious concerning the origin and duration of evil, adopted the doctrine of the præ-existence of souls, and their final restoration. Several Fathers of the Church have maintained the first opinion, as the only philosophical way of explaining original sin; and Origen made use of the latter, to oppose the libertines of his time. It is far from my intention to defend these two opinions; all the use I would make of them is to shew, that reason alone surnishes arguments sufficient to consound such philosophers as resuse to believe unless they can comprehend.

It is for this reason that I make Daniel speak a different language from Eleazer. The Prophet advises Cyrus to lay aside all refined speculations, and to leave to God the care of justifying the incomprehensible steps of his Providence; he plunges him again in an obscurity more wholesom and more suitable to human weakness, than all the conjectures of philosophers; he reduces what we are to believe on this subject to these sour principal truths.

1. God being infinitely good, cannot produce wicked and miserable beings; and therefore the moral and physical evil, which we see in the universe, must come from the abuse that men make of their liberty. 2. Human nature is fallen from the sirst purity in which it was created; and this mortal life is a state of trial, in which souls are cured of their corruption, and merit a happy immortality by their virtue. 3. God united himself to human nature in order to expiate moral evil by his facrifice: The Messiah will come at last in his glory to destroy

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froy physical evil, and renew the face of the earth.

4. These truths have been transmitted to us from age to age, from the time of the deluge till now, by an universal tradition; other nations have obscured and altered this tradition by their fables; it has been preserved in it's purity no where but in the Holy Scriptures, the authority of which cannot be

disputed with any shadow of reason.

It is a common notion that all the footsteps of natural and revealed religion which we fee in the heathen poets and philosophers, are originally owing to their having read the books of Moses; but it is impossible to answer the objections which are made against this opinion. The Jews and their books were too long concealed in a corner of the earth, to be reasonably thought the primitive light of the Gentiles: We must go farther back, even to the deluge. It is furprifing that those, who are convinced of the authority of the facred books, have not made advantage of this fystem to prove the truth of the Mosaick history concerning the origin of the world, the universal deluge, and the re-peopling of the It is hard to account for that uniearth by Noah. formity of fentiments which we find in the religions of all nations, otherwise than by the doctrine. which I have put in the mouth of Daniel.

As the four great principles, which I have mentioned, are the foundation of our religion, my defign was to do homage to it, by endeavouring to defend them against the vain cavils of audacious criticks and the superstitious prejudices of weak minds. One of the chief sources of modern incredulity is the false notion which impious men have entertained of Christianity. Nor indeed can we think it strange, if, while the Christian mysteries are represented in a wrong light, the principles of religion consounded with the abuses of those principles, and scholastick expositions with doctrines of faith, the miracles

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should pass for imposture, and the facts for fables. If we would engage those, who in simplicity of heart feek after truth, to listen to the proofs of revealed religion, we must begin by shewing them that it's doctrines are worthy of God; and this has been my aim throughout the foregoing work. Whether I have succeeded or not, my intention was upright; and I shall not repine at the imperfection of this attempt, if I may have given occafion to any person of more learning and depth to recommend that philosophy, which teaches never to employ the imagination but as the fervant of reason, to direct all improvements of the understanding to the purification of the heart, and avoiding all oftentatious parade of the sciences, to make use of them only to discover the beauties of eternal truth to those who are capable of being enamoured with them.

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LETTER

FROM

M. FRERET

(Member of the ACADEMY of INTERTIONS at PARIS)

TOTHE

AUTHOR,

Concerning the Chronology of his Work,

SIR,

THERE have perhaps been more different fystems formed, to settle the history of Cyrus, and the chronology of the Kings of Babylon, than for any other part of ancient story. But these hypotheses are all so defective, and so ill connected with contemporary events, that we are stopped almost at every step, by the contradictions and inconsistencies we meet with in them. This every man's experience shews him to be true, who reads the writings of Scaliger, Petau, Usher, Marsham, the bishop of Meaux and Prideaux.

But in your work you have wifely avoided these difficulties, and have hit upon the best method of reconciling the contradictory accounts which Herodotus, Ctesias, Xenophon, and other ancient wri-

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ters, give us of Cyrus. You have preserved this Prince's war with his grandfather Astyages; a war which the ancients allow to be certain, and which Xenophon himself acknowledges in his retreat of the ten thousand; he suppressed this fact in his Cyropædia, only to avoid throwing a blemish on Cy. rus's character, by a war which he thought contrary to natural duty: Prideaux has likewise thought fit to suppress it. Marsham has invented a mere romance, and supposes, that there were two different kingdoms of the Medes, which were at the same time governed by two Astyages's, one the grandfather, and the other the enemy, of Cyrus. The method you have taken is more fimple, and more agreeable to ancient story; you have paved the way for this war, and conducted it in fuch a manner, that it does in no wife stain the character of your hero.

The omission of so considerable an event led Xenophon into two anachronisms, in order to find employment for Cyrus in his younger years: This author antedates the taking of Sardis 25 years, and that of Babylon, 28. As this historian had nothing in view but military virtues and the qualities of a true patriot, whereby to fo m his hero, his scheme did not furnish him with the same materials to fill up Cyrus's youth, as yours does. He had no thoughts of inftilling into his mind fuch principles as would most effectually secure him from the dangers which beset the virtue of Princes, or of guarding him before hand against the corruption of false politicks and false philosophy, which are, in their consequences, equally fatal to society. Xenophon, having been educated in Greece, was acquainted only with the kingdoms of Sparta and Macedon, whose Kings were, properly speaking, nothing more than the chief persons in their state; and the magifrates were rather their collegues than their mini-He had no notion of the abuses of despotic

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power, and therefore could have no thoughts of preventing them. Whereas your defign being to form a King, rather than a conqueror, a Prince better qualified to make his people happy under his goverment, than to force them to submit to his laws; you are thereby enabled to give Cyrus full employment in his youth by making him travel, and that very confiftently with true chronology.

Cyrus died the 218th year of Nabonassar, and 530 years before the Christian Ægra, which I shall not lose time in proving, because acknowledged by all chronologers. This Prince was then 70 years of age, according to Dinon, the author of a celebrated history of Persia (a). He was therefore born in the 148th year of Nabonassar, 600, or 599 years before Christ. He had reigned, according to the astronomical canon, nine years at Babylon. This city was therefore taken in the 61st year of his age, the 209th of Nabonassar, and the 539th before Christ.

Sardis was taken, according to Soficrates in Diogenes Laertius (b), and according to Solinus (c), in the fourth year of the 58th Olympiad; but according to Eusebius, in the first year of that Olympiad: and confequently, either in the 545th or 548th year before Christ, and the 52d or 55th year of Cyrus's life. He reigned 30 years over the Medes and Persians, according to Herodotus and Ctesias, and he was 40 years old according to Dinon, when he mounted the throne; which fixes the beginning of his reign to the 188th year of Nabonassar, the first year of the 55th Olympiad, and the 56oth year before (d) Eusebius tells us, that all chronologists agreed in placing the beginning of Cyrus's reign over the Medes and Persians in this year of the 55th Olympiad. But historians have neither told us how

⁽b) Diog. Laer. lib. 1 Periand. (a) Cic. de Divin. lib. 2. (c) Chap. wiii.

⁽d) Prapar. Evang. lib. x.

many years Cyrus's war with the Medes lasted, nor any particulars of what happened in the first forty years of his life: you are therefore at full liberty to fill up this space with whatever you judge most proper to your design; and your chronology is not only agreeable to that of the Greeks and Persians, but

likewise to that of the Babylonians.

Xenophon indeed has changed all this chronology: According to him Cyrus went to the court of Media at 12 years, stay'd there 4 years, returned in his 16th year; entered into the class of the "Eon Co. or Youngmen in his 17th, and continued in it 10 years. To which he adds, that Astyages died in this interval, but this is not true; for that Prince reigned till he was conquer'd by Cyrus in the year 560, and did not die till some years after: You have therefore done well in not following Xenophon. According to him, Cyrus entered Media at the head of 30000 men when he was 28 years of age; subdued the Armenians at 29; marched against the Lydians, and took Sardis at 30; and made himself master of Babylon at 33, about the year 567. This is the 179th year of Nabonassar, and the 36th of Nabuchodonofor, who reigned 7 years after it; these 7 years added to the 21 years of the four Kings who reigned in Babylon after him, make the 28 years of the anachronism above-mentioned. The rest of Xenophon's chronology is of no importance to your work. He does not determine the time of the death either of Mandana, or Cambyses, and you are therefore entirely at liberty to place these events as will best fuit with your plan.

The city of Tyre was not taken till the 19th year of Nabuchodonosor, after a thirteen years siege, which began the seventh of that Prince's reign, according to the Phænician annals which Josephus had read. In the year Jerusalem was taken, which was the 18th year of Nabuchodonosor, the Prophet Ezekiel threatens Tyre with approaching ruin; it

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therefore was not taken at that time; Cyrus was then 15 years of age: Now, as his travels are all placed between the 28th and 32d year of his age, and as he does not go to Tyre till after his travels in Greece. you are guilty of no anachronism in this particular: moreover, what you relate of the history of this city fufficiently fills up the 15 or 16 years from the time

of it's being conquered by the Babylonians.

We have no where any express passage whereby to fix the time of Nabuchodonofor's madness; that he was mad is certain from Daniel, and it is very probable it happened towards the end of his life; my reasons for it are these. Jehoiachin was carried into captivity in the 8th year of Nabuchodonofor's reign over Judea, and the 4th of his reign in Babylon: that is, the 148th year of Nabonassar, 600 years before Christ, and the year Cyrus was born. We are told in Jeremiah (e), and in the second book of Kings (f). that in the 37th year of Jehoiachin's captivity, Evilmerodach ascended the throne of Babylon, took Jehoiachin out of prison, admitted him to his own table, and heaped many honours upon him; this was the 184th year of Nabonassar, the 564th before Christ. and the 37th of Cyrus's age; at which time Nabuchodonofor was yet alive, fince he did not die till the 186th of Nabonassar, 562 years before Christ, and the 30th of Cyrus; Evilmerodach therefore did not only mount the throne in his father's life time, but he governed without confulting him, and with fo little dependance upon him, as not to fear provoking him by taking quite different measures from his. and heaping honours on a Prince, whom his father had all along kept in fetters. Berofus makes the Prince, whom he calls Evilmerodach, to have reigned 10 years, the aftronomical canon allows him but two, and calls him Ilovarodam; the Scripture places

⁽e) Chap. lii. ver. 31. (f) Chap. xxv. ver. 27.

him upon the throne three years before the death of his father.

All these difficulties will vanish if we suppose that Nabuchodonosor's madness began eight years before his death, and that his fon Evilmerodach was from that time looked upon as king, placed himself at the head of affairs, and governed the empire with his father's ministers; these eight years, joined with the two he reigned alone after his father's death. make up the ten years of Berosus; the holy scriptures begin his reign later, doubtless from the time that he removed the ministers who made him uneasy, which did not happen till the third year before the death of Nabuchodonofor. This Prince's madnefs continued but feven years; after that time he recovered his fenses, re-assumed the government, and published an edict in favour of the Jews, which is related in Daniel: His name had all along been made use of in the public acts, and for this reason the aftronomical canon makes his fon Ilovarodam to have reigned but two years; this canon was drawn up from the public acts. Nabuchodonofor's madness must have produced great revolutions in the court of Babylon, and we may form an idea of them from what passed in the court of France during that of Charles VI. when the management of affairs was one while lodged in the hands of the Queen, sometimes in those of his children, and at other times in those of the great Lords and Princes of the blood. Upon this supposition, which is both easy and neceffary, Nabuchodonofor's madness will have happened in the 179th year of Nabonassar, the 569th before Christ, and the 32d of Cyrus's age; this Prince must have been informed of that event, for it was of great importance to him to know it; it is not to be doubted but it had it's influence in the war of the Medes and Persians. The Kings of Babylon were allied to those of the Medes; Nabuchodonofor had married

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married a daughter of Astyages; the Babylonians would have taken some part in this war, had it not been for the weakness of their government, occasioned by the King's madness, and for the divisions which prevailed at court among the different parties that contended for the direction of affairs. Nay, it is probable that Queen Amytis endeavoured to reconcile the Medes and Persians; because, independently of the tyes of blood, it was against her interest to have either of those nations subdue the other. fight of fo famous a conqueror reduced to fo deplorable a condition, must have been a very proper spectacle for the instruction of Cyrus, and you had great reason not to neglect it. He returned from his travels, according to your chronology, about the 32d year of his age, after Nabuchodonofor's madness had already seized him: Cyrus spent near seven years in Persia, governing under his father; during which time all the intrigues between Cyaxares and Soranes were carried on, Cambyses made war with the Medes, and Astyages died; after which Cyrus went to Babylon, to negotiate affairs with Amytis a little before Nabuchodonofor's madness left him; this time was judiciously chosen to make the fight more affecting and instructive.

Your chronology, with regard to political affairs, and the revolutions which happened in Cyrus's time, is therefore perfectly agreeable to that of the Greeks, Babylonians and Hebrews; let us now enquire, whether the great men whom you make Cyrus to have feen in his travels were his contemperaries; you may indeed be allowed a greater liberty in this case than in the former. You know how the ancients contradict one another with regard to the time when Zoroaster lived; which doubtless proceeds from hence, that the name of Zoroaster was given to all those who, at different times, reformed the religion of the Magi. The last of these was the

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most famous, and is the only one who is known by that name, or by the name of Zardouscht in the East. Prideaux makes him contemporary with Cambyfes and Darius the fon of Hystaspes, but it is very probable he lived some time before them. The Orientals, as may be feen in Dr. Hyde's work, make him to have lived under Gustaspes or Hystaspes, the father of Darab, who is the first Darius according to the Greeks. This Gustaspes was older than Cyrus, and may have been the fame person whom you make his Governor. Whence it necessarily follows, that the reformation of the religion of the Magi must have been made during his reign, and that Zoroaster lived at that time. The reformation made by Darius supposes that the Magi had assumed to themselves very great authority, which he took away from them. He likewise corrupted the purity of Zoroaster's religion, by a mixture of foreign idolatry. In his reign the worship of Anaitis was first brought into Persia, contrary to the hypothesis of Dr. Prideaux. Your scheme is more agreeable to the course of the history, and to those facts which are common to the Greek, Persian and Arabian writers.

Cyrus may have married Cassandana at 18 years of age, and have lived with her nine or ten years; so that he may have travelled into Egypt about the 29th year of his age. Your chronology agrees exactly with the age of Amasis. All Chronologists concur in fixing the end of his reign to the year before Cambyses's expedition, that is about the 525th year before Christ, and the 63d Olympiad. Herodotus makes his reign to have lasted 44 years; and consequently places the beginning of it in the 569th year before Christ, and the 52d Olympiad, and about the 30th year of Cyrus. Diodorus indeed, who makes Amasis to have reigned 55 years, supposes that he ascended the throne in the 579th or 580th year before Christ, and the 20th year of Cyrus's age; But these two opinions

are easily reconciled. Herodotus begins Amasis's reign at the end of the revolution which placed him on the throne, and Diodorus at the beginning of his revolt.

Apries must have lived but a little time after the taking of Jerusalem, since the Prophet Jeremiah (a) foretels his death under the name of Pharaoh Hophra, as what was soon to happen. Jerusalem was taken in the year 589 before Christ, and the 63d before Amasis's death, which shew that the troubles in Egypt were already begun. According to your system Amasis governed all Egypt in tranquillity when Cyrus went thither, and Apries had already been dead several years (b); which is agreeable both to profane and sacred History, Cyrus being between 28 and 30 years

of age when he travelled.

The Greek chronology indeed will not be so easily reconciled to yours, but the anachronism will not exceed 12 or 14 years. Chilo was, according to Hermippus, as quoted by Diogenes Laertius (c), advanced in age at the time of the 52^d Olympiad. This Olympiad began in the 573^d year before Christ, and ended in the 570th Olympiad, which was the 30th of Cyrus. This was before his Ephorate, which Pamphyla places in the 56th Olympiad, but this passage is manifestly corrupted. The anonymous author of the chronology of the Olympiads fixes the time of the magistracy of Chilo to that of the Archonship of Euthydemes at Athens, that is, to the 81st year before Xerxes's passage into Asia, according to the chronology (d) of the Arundelian marbles. This was the 561st year before Christ, and the 38th of Cyrus, which a

(a) Chap. xliv. the last verse.

(c) Diog. Laert. lib. 1.

⁽b) In this new edition the Author has taken the liberty to wary a little from this chronology. Apries is yet living when Cyrus goes into Egypt.

⁽d) Marm, Oxon. Chronol, Attic. Epoch. 42.

grees perfectly well with your chronology; for Cyrus might have feen Chilo eight years before, as he went to Sparta, and when he was thirty years of age.

Periander died, according to Sosicrates (e), at the end of the 48thOlympiad, the 585th year before Christ, and the 16th of Cyrus. The ancients tell us he had reigned 40 years, and began to flourish about the 38th Olympiad. You postpone his death 12 or 14 years; but as you do this only to make Cyrus a witness of his desperate death, the anachronism is a beau-

ty, and is otherwise of little importance.

Pifistratus's reign over the Athenians did not begin till 560 years before Chrift, 71 before the battle of Marathon, according to Thucydides (f), and 100 before the tyranny of the 400 at Athens. Cyrus was then 40 years old, fo that your anachronism here is only of 9 or ten years. And with regard to Solon, you are guilty of no anachronism at all. His Archonship, and his reformation of the government of Athens, were in the year 597 before Christ, and the 3d year of the 46th Olympiad (g). He spent a confiderable time in travelling, and did not return to Athens till he was advanced in years, which would not fuffer him to be concerned in public affairs any more. He died at the age of 80 years, in the fecond year of Pifistratus's reign, according to Phanias of Erefa, and in the 41st year of Cyrus; who might therefore have converfed with him nine or ten years before.

You ought likewise to give yourself as little concern about the bringing Pythagoras and Cyrus together. Dionysius Halicarnasseus tells us (h), that the former went into Italy about the 50th Olympiad, that is about the 577th year before Christ. He makes use

⁽e) Diog. Laert. lib. 1. (f) Lib. 6. p. 449, 452. S lib. 8. p. 601. Arift. Pol. lib. 6. p. 12. (g) Diog. Laert, and Plut. life of Solon. (h) D. Hal. lib. 12.

of the word zala, (about) which shews that this date need not be strictly taken. And indeed Diogenes Laertius shews us, that he flourished about the 60th Olympiad, that is, about 40 years after; which if we understand of the time of his death, which was at the age of 80, he will then have been 50 years old when he went into Italy, and he will appear to have been born about the 520th year before Christ. If Pythagoras the Philosopher be the same with him who offered to fight at the Olympic games among the children, and upon being rejected defired to be received among the men, and gained the prize in the 48th Olympiad; he was 16 or 17 in the year 585 before Christ, and was scarce older than Cyrus. This is the opinion of Dr. Bentley, who is able to defend himfelf against all the objections which have been made to But without entring into this dispute, it is sufficient for your vindication, that Pythagoras was returned from his travels, and capable of conferring with Cyrus when this Prince went into Greece, in the year 565 before Christ; which cannot be denied in any of the different fystems which the learned have formed concerning the time of Pythagoras's life.

You have likewise sufficient foundation for bringing him into a dispute with Anaximander. This Philosopher must have seen Pythagoras though he was older than he, being, according to Apollodorus in Diogenes Laertius, 64 years of age in the 2d year of the 48th Olympiad, that is, in the year 585 before Christ. And it is likewise a beauty in your work to see the young Pythagoras triumphing over the sophistry of the Materialist. It is not to be doubted but the Milesian Philosopher was the first inventor of the doctrine of the Atomists; as Aristotle (i), Cicero (k), Plutarch (l) and Simplicius (m) testify. The 70 Areseque

⁽i) Phys. lib. 1. cap. 4. (1) Placit. Phil. lib. 1. t. 3.

⁽k) De Nat. Decr. lib. 1.
(m) Comm. in Epist.

of Anaximander was an infinite matter: His doctrine

is the fame with that of Spinoza.

You see, Sir, that complaisance had no part in my approbation of the chronology of your book; you were not obliged to adhere so scrupulously to truth, you might have contented yourself with probability; the nature of your work did not require more: Nevertheless this exactness will, I am persuaded, give it new beauties in the opinion of those who are versed in ancient history. Exactness is not incompatible with a fine imagination; and it degenerates into driness only when a writer is of a cold and heavy genius.

I am, &c.

FRERET.

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Vide the Works of the Learned, for August 1737. p. 82.

